Sidelight on the BRITISH GENERAL STRIKE *Rennie Smith, M.P.*

THE SURVEY

GRAPHIC NUMBER

Design by a junior, Ethical Culture School, New York

EDUCATION *for* EVERYBODY

Mary S. Gibson
Ethel Richardson
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Beulah Amidon
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Joseph K. Hart
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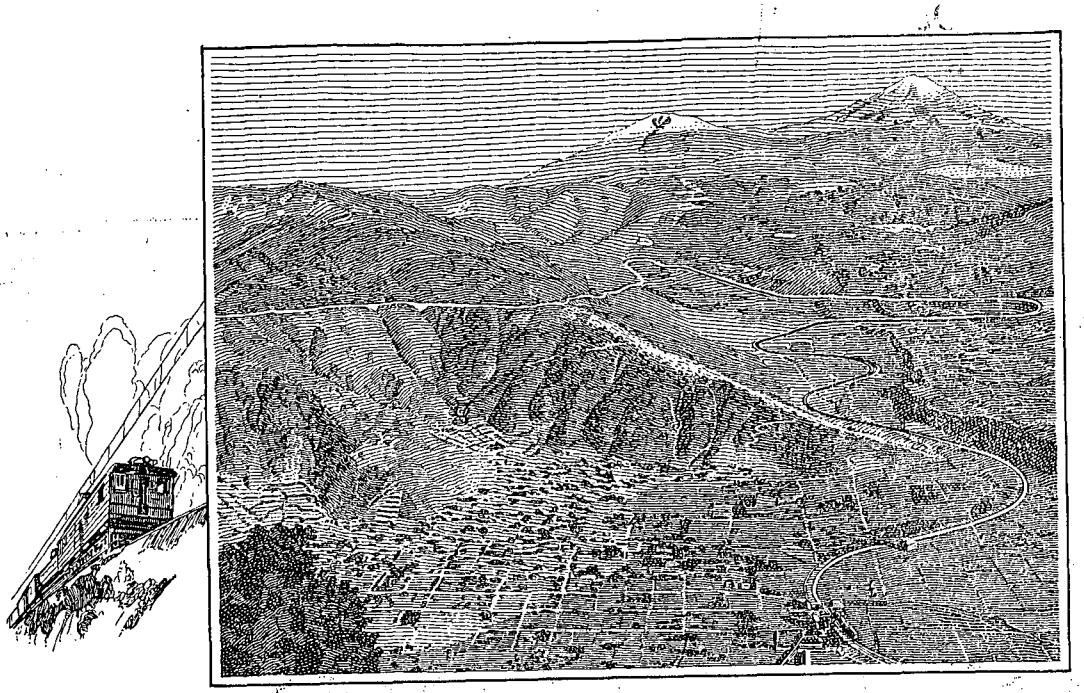

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At the first session of each week a serious effort will be made to discover the real perplexities and concerns of the group assembled, on which the discussion will then be focussed. It is planned to have from ten to twelve outstanding leaders present each week to share with the group their special knowledge and experience and speak on the points under discussion.

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Olivet College will operate its dormitories and dining room on a cost basis for the conference. Adults, $2.75 per day; ages 6-18, $1.75; ages up to six, $1.25; transients (less than six days), $3.50 per day. Single rooms may be had at a small extra charge. Meals were excellent last year.

The conference is open to all who care to come. Registrants are strongly urged to remain throughout the month, as the program is cumulative. Transient attendance, that is for less than six days, is discouraged. Wherever possible, registrants should plan to arrive on Sunday or Monday, since the discussion of a new theme begins on Monday. Registrations should be sent in by July 15th, if possible. Adult rates include conference fee.

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The British General Strike—And After

The most momentous episode of the current century 'among English speaking peoples' on the borderland of civil government and industrial relations. *Survey Graphic for July*

ENGLAND EMERGES *by S. K. Ratcliffe*

An appraisal and forecast by a British liberal; known to a thousand American audiences for his interpretations of English life and labor.

HOW THE VOLUNTARY SERVICES WERE ORGANIZED *by Cornelia Stratton Parker*

European correspondent of The Survey, whose first book, The Story of an American Idyll, was shot through with flashes of insight as to human relations under modern industry.

THE CONSTITUTIONAL ISSUE *by Harald J. Laski*

Professor of economics and political science, London School of Economics; formerly of Harvard; a brilliant student of administrative law.

THE WORLD'S FUEL SUPPLY AND INDUSTRIAL UNREST *by S. Adele Shaw*

What an American journalist learned in England and the Continent of the steps being taken by governments and labor bodies.

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June 1, 1926

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Harmon-Survey Incentives

Announcement can be made of the juries which will decide two awards offered by the Harmon Foundation for the calendar year 1926.

1. *An award of $1,000 with medal to the individual who, in the opinion of the judges, has been responsible, during the calendar year 1926, for the creation, introduction, or development of a distinctive contribution to the social, civic or industrial welfare.*

The jury of five chosen by the Board of Directors of Survey Associates, Inc., is as follows:

JULIAN W. MACK, chairman, judge, U. S. Circuit Court, New York.
JANE ADDAMS, head worker of Hull House.
WILL W. ALEXANDER, director of the Commission on Inter-Racial Cooperation, Atlanta.
MARY S. GIBSON, from 1913 to 1923, educational commissioner, California State Housing and Immigration Commission, Los Angeles.
REV. JOHN A. RYAN, director of National Catholic Welfare Council, Washington, D. C.

Address Jury Harmon-Survey Award 1, c/o Survey Associates, 112 East 19 St., New York city.

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WILLIAM ALLEN WHITE, editor Emporia Gazette.
JOHN A. FITCH, member of faculty New York School of Social Work.
VERNON KELLOGG, zoologist, chairman, Division of Educational Relations, National Research Council; Washington, D. C.
CHESTER H. ROWELL, former editor and publisher, Fresno Republican; former chairman, California Health Insurance Commission.

To be considered for the award, articles must be submitted by mail in their printed form by the author, editor, or others interested, and reach Jury Harmon-Survey Award 2, c/o Harmon Foundation, Room 710, 140 Nassau Street, New York city, prior to December 30, 1926.

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THE SURVEY

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The Gist of It

TO peck away at unrelated facts—the rivers of South America, tables of weights and measures, the French kings—as pigeons peck at corn till their crops are stuffed has too long and too often been the process of education. Responding to the complex demands of our complex machine age, and to the voices of such great teachers as John Dewey, Ellen Key, Felix Adler, we are beginning to see that education must be vital, intimate, tied to the significant things in individual thought and work and play, or it is sterile and meaningless. And so there are growing up the "experimental schools" in which children "learn through doing"; there are classes for men and women in industry, giving fresh understanding of industrial problems and possibilities to the rank and file, courage and training to their leaders; there are new windows being opened for the foreign-born and the illiterate; most of all, there is a growing sense that education has neither beginning nor ending, that it is a process as long, as rich, as hopeful as life itself. This number of The Survey gives, from various points of view, the contours and colors of this new Education for Everybody.

DOROTHY CANFIELD FISHER whose interpretation of the Montessori methods was one of the big events of the opening century in American education tells (p. 293) how she found in so unlikely a place as a Vermont country school the essentials of the new education.

CALIFORNIA is the first state to make a place for everybody in its public school program. Ethel Richardson, assistant superintendent of public instruction, gives human pictures (p. 297) of educational experiments from Imperial Valley to the Oregon line. The story of the rise of immigrant education in California is told by Mrs. Gibson (p. 300). The interest awakened in her years ago as a young school teacher in Hewett Street, Los Angeles, became the impulse of her work as educational commissioner of the State Housing and Immigration Commission from 1913 to 1923. Survey readers who follow the disarmament conference will be interested to know that the U. S. minister to Switzerland who heads the American delegation, is Mrs. Gibson's son.

BEULAH AMIDON who tells (p. 304) of the California home teachers as she saw their work in Los Angeles is associate editor of The Survey in charge of education.

HOW the soft coal miners of Illinois Subdistrict 5 turn the slack of unemployment to educational account under the remarkable leadership of one of their own number is told by Theresa Wolfson of the Union Health Center, who "rode the circuit" as a lecturer last fall (p. 308).

RENNIE SMITH, an Ethical leader who represents a mining constituency in Parliament, and who has been for eight years a tutor and lecturer in the British workers' educational movement, sees the self-control with which labor carried on the general strike as a triumph for workers' education (p. 311).

THE amazing experiment of the People's Schools of Denmark, against the background of Danish rural life is pictured by Joseph K. Hart (p. 312) in the second article of his series.

THE Ethical Culture Society, which has just celebrated the end of its first half century of service, expresses its faith in youth through the schools it sponsors, the oldest and most famous of which is the Ethical Culture School of New York. At the anniversary dinner, a fund of half a million dollars was raised to broaden the prevocational training at that school. The response of the students to art training which, under the Ethical Culture program, is fused with life training, is shown in their work (pp. 316-17) in which intelligent self-control guides free, poetic imagination. At Walden School, founded twelve years ago by Margaret Naumburg, the emphasis in art training is placed upon the possibility of painting as an outlet for the subjective life of the child (p. 318).

THE stirring things that happen when children are placed in a creative environment, with sympathetic encouragement to live their own lives simply and naturally is told (p. 319) by Hughes Mearns, formerly of Lincoln School, Teachers' College, Columbia, now professor of education, New York University.

DR. CABOT'S further exploration on the borderland of ethics and divers ways of life takes him into the field of education (p. 321).

MRS. FLORENCE KELLEY, student of industrial problems and friend of all workers, but particularly of child workers, reviews (p. 323) the most recent studies of accidents to employed minors and challenges American industry's needless killing and maiming of boys and girls.

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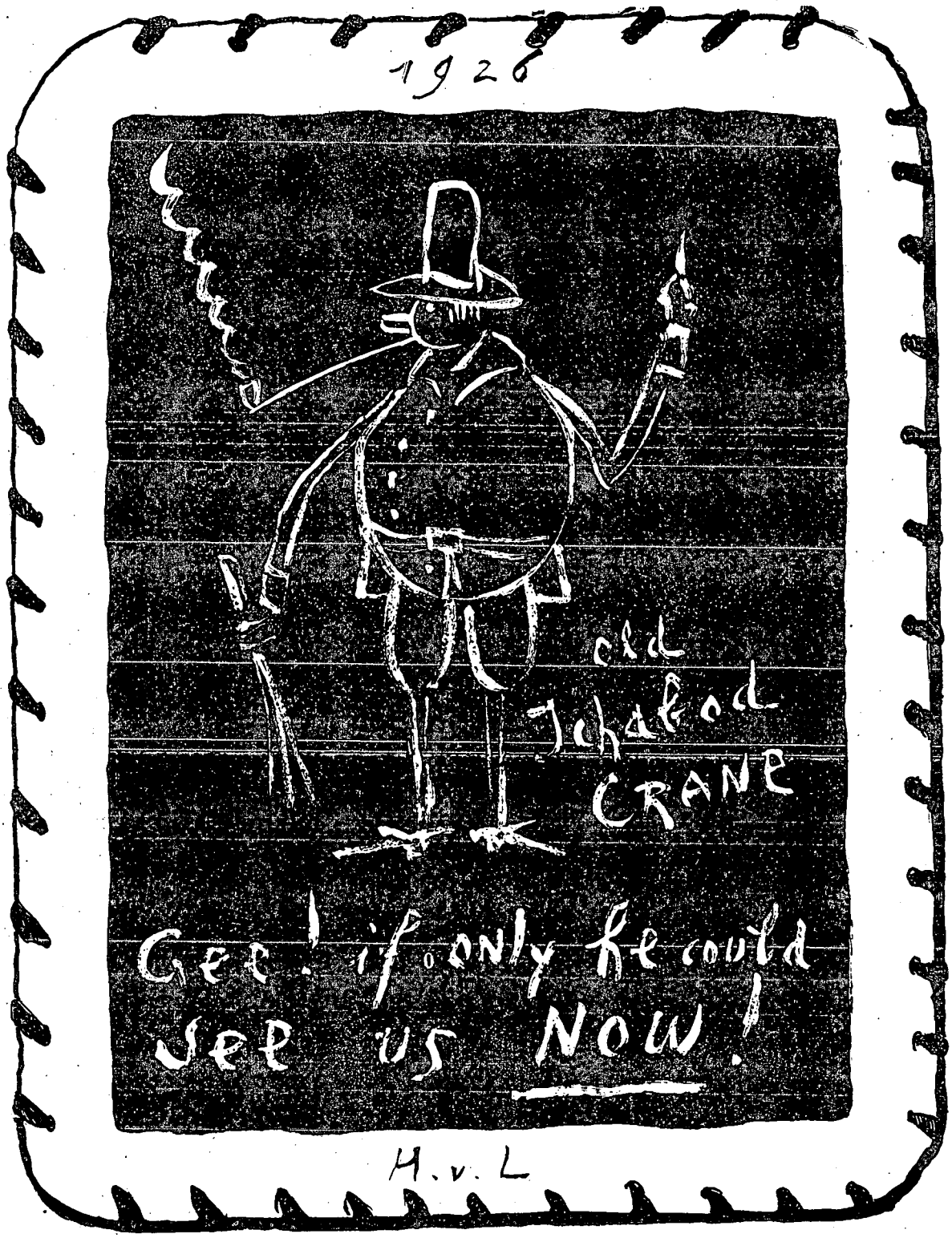

Drawn by Hendrik Willem Van Loon

AS ONE DUTCHMAN TO ANOTHER:

Hendrik Willem Van Loon, one-time teacher in a modern experimental school, invites the Schoolmaster of Sleepy Hollow to come a-visiting after the manner of Rip Van Winkle

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No. 5

A Cinderella Among Schools

By DOROTHY CANFIELD FISHER

WHEN I was a little girl in school in France, I can remember very well how ashamed the citified small tradespeople used to be when their older, peasant aunts and grandmothers from off the farms visited them, still dressed in their traditional costumes. "Tante Marie-Jeanne is so *behind* the time! Why *will* she hang on to those stupid, old-fashioned ways of doing things!" they cried, (hanging on, themselves, to clothes which now look infinitely ludicrous to us, in old magazines and prints). They scolded so thoroughly that in all but one part of France they scolded the peasant costumes right off the face of the earth, and scolded everybody into the same "fashionable garments," whiffling around with every new device of the cloth and ribbon manufacturers to get more stuff used.

All except in Brittany. The Bretons, with their traditional dumb obstinacy, clung to their costumes in spite of ridicule, in spite of being told by progressive people that they were being stupidly backward. They clung so long and stood so steadfastly by their old habits that the rushing, hurrying modern world has hurried right on around the circle and is now applauding them heartily for the "deep, instinctive wisdom with which they cling to their valuable folk-ways, which being wrought slowly out of their collective unconscious life are deeper and truer and closer to their needs than means which can be consciously invented." So much learned talk about this is in the air, that even small tradespeople are now quite proud of Tante Marie-Jeanne's obstinacy, and brag about the fact that she has never worn a hat on her head, nor owned any dress save the traditional costume of her province.

All this in the comparatively short time since I was a little girl. I often think of that as I pass a district school in Vermont. There it stood, probably the same building, a century ago, and there it still stands, with children coming and going in the rhythm of what is really as much a "folk-way" as the Breton head-dress. The busy, progressive, energetic, consciously self-improving American world has hurried away from it, disdainfully, into all sorts of educational experiments which have had the shine and glitter of newness so pleasant to the American eye, which have had the size and bulk and mass demanded by the American instinct, which have benefited by the really wonderful mechanical ingenuities which are the specialties of the American genius . . . and insensibly (it occasionally seems to me) the hurrying, forward-rushing American educational world is swinging back towards certain fundamental conditions inherent in the very nature of our country district school.

I have not had the courage to say this out loud before, because (like all stable institutions) the district school has been cheapened by the praise not at all of its good qualities which make it stable, but of its mere immobility which is always satisfactory and reassuring to dull and timid minds. I have not been able to think of any way to say what I felt about district schools without sounding like the dog-ignorant Fourth-of-July orator declaiming about the little red school-house as the foundation of our American liberties.

I must admit that I still

My Great-Grandfather's School and My Children's

Mrs. Fisher and her Vermont neighbors have been discovering in the one-room rural schoolhouse elements of real worth not visible to the usual American eye which has such a liking for bigness, grading, and plate glass windows. In their hillside schoolhouses they have sought the unconscious folk-value found in native art, or peasant embroidery, or Indian pottery—something grown up slowly from a real root. How they have turned their discovery into action, she tells here. It is a record of what might be done at many a crossroad.

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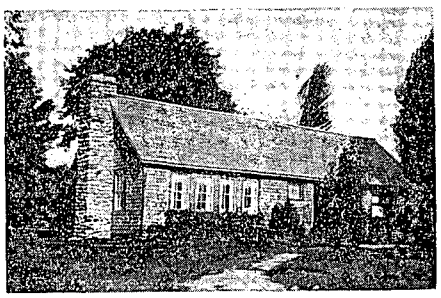
haven't thought of any way to distinguish myself from such blatant gentry. I'll just have to risk being taken for one of them, although what I have to say is mightily different from their trowelled-on flattery of prejudice.

As it was



As it is

To begin with, I must not claim any more intelligent prescience than anybody else. I probably never would have thought deeply about the matter if I had not lived in Vermont where the topography of the country and the lack of cash prevent the abolition of the district school, and where the only thing to do was to send my own children to the little old school at the foot of our hill where my great-grandfather learned his letters and whatever else he learned in class. I daresay if I had lived in a "progressive" state with plenty of money, I would have been carried away by the traditional American enthusiasm for plate-glass windows and modern plumbing (how we do love good plumbing!) into thinking they are rather more educational factors in life than they have proved to be. I daresay I looked wistfully (it seems probable that I did, although I don't remember it, and Vermont "cussedness and contrariness" may have kept me from it) at pictures of handsomely finished auto-busses transporting little children many miles from their home-conditions, and depositing them in a handsome "consolidated" school, several stories high, with a small army of children marshalled in disciplined ranks marching up and down its well-kept halls, at the word of command of a "well-trained" teacher who knew, as neatly as any "well-trained" sergeant, how to excise from her charges any disturbing elements of irregularity and originality which would interfere with their keeping step (how we do love keeping step!).

And once inside their handsome classrooms, how much easier than in a district school for their well-trained teacher to pour into the well-graded little skulls before her, the necessary items of information which they must possess before June. She could really concentrate on the imparting of information (and what else, after all, do School Boards want in return for tax-money spent in salaries?) because the organization of the school had levelled off for her so many of those individual differences between the personalities of living children (*even school children*) which make them resemble so oddly living human beings. As nearly as it was possible, the group before her had been "standardized" with the resultant economy of effort so familiar to American minds.

All during that period, just because Vermont was too poor to afford motor busses, and had rough mountain roads impassable in winter, and was generally too unprogressive to keep up with the modern procession, Vermont children were going on foot, along country roads, or sliding on their sleds down long slopes, to tumble pell-mell, an ungraded group of minds, into the poor little building, unpainted and unattractive, stove-heated, with the wrong kind of desks, with no janitors, with a very "untrained" teacher, generally too young to have any real "discipline," and who had school-equipment which was genuinely so very bad that the least said about it the better. Representatives of richer states fairly drew the hems of their educational garments to one side as they passed—and no wonder. It would have taken a far keener eye than anybody had in those days to see anything in the country district school, except a dirty little relic from the past, as forlorn and out of date as a battered old table set out in the rain on the back porch because it is really too shabby to keep in the house any longer.

It took time . . . that most potent unsealer of eyes . . . to suggest any other idea to us here in Vermont. We deserve no credit for keeping the district schools. We kept them because there seemed nothing else to do—no money—roads too hilly—too few children; we just *couldn't* manage to dress ourselves up in the latest educational style.

By and by, we began to hear below the busy, self-satisfied, rather noisy hum from the big world of progressive modern educators, a little plaintive undercurrent of dissatisfaction. Those large numbers of carefully "graded" children—they persisted in remaining individual human beings with all the irritating irregularities of such. You could not, try as you might, grade them into uniformity; and uniformity was demanded by the consolidated and large school, as the first condition of its life. Here was a boy, slow to read; third grade in reading; but certainly fifth grade in arithmetic. In which of the pigeon-holes could he be crammed? He didn't fit any of them, bother take him! For nobody as yet doubted the inspired wisdom of pigeon-holing children.

From our Vermont wilderness we heard echoes of long technical discussions at educational conventions, about what to do in these cases, and into our benighted Vermont minds crept a dim realization that there was *one* problem in education which would never bother us. Not because we were so much smarter than other people; it was because our dingy old educational folk-way had in the course of a century or so of its life, comfortably adjusted itself around that permanent peculiarity of human minds. In a group of twenty children of all ages with one teacher (such was the highly unenlightened school organization we had inherited) there is no need to "grade" a child in the pedagogical sense. It is positively easier in a district school to teach him by taking into consideration the degree of proficiency to which he has attained in any one subject. If he has not advanced beyond the third reader, there is not the slightest need to try to have him read in the fifth. If he is able to do fifth grade arithmetic, there is no reason for keeping him on third grade problems. He can just step up to the teacher's desk, with another set of children. They are all there together, anyhow, and it is handier to let him recite with the children who are nearest him in ability.

We were still dimly considering this condition (so familiar to us, so taken for granted that we had never thought about it before) when we heard another sort of murmur arise from out the ranks of the modern educational world; "Perhaps the imparting of information is not all there is to education," said one or two radical voices, "and if that

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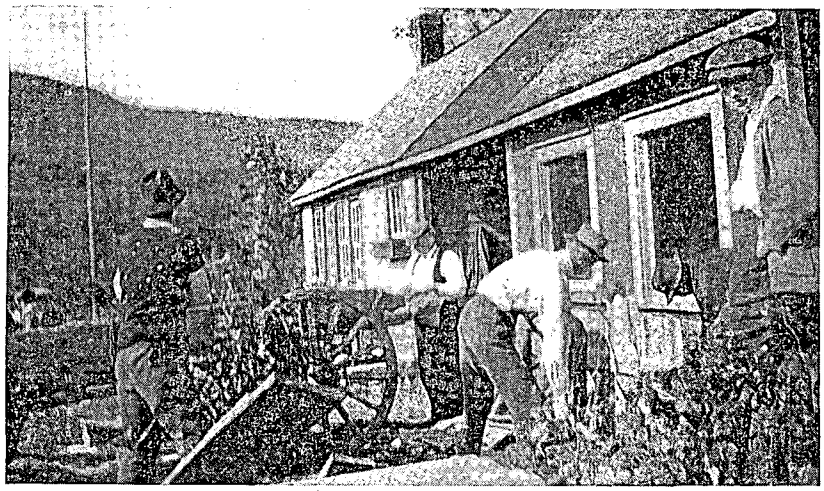
is so, an organization built around the idea of acquiring facts rather than maturing character and personality, must have some faults." We watched from afar the uneasy efforts of educators to supply mechanically, to manufacture out of their inner consciousness, the stimuli to initiative, responsibility, and ingenuity which the too perfect material surroundings of modern schools seemed to have destroyed. The children who stepped into a motor, driven by a competent chauffeur, who were marshalled in regular files down the hall of a handsome building heated and kept in order by a janitor, who were lost in large numbers of others, who were taught certain facts by a teacher paid to teach those facts and those alone, seemed to be losing the capacity to manage themselves, to use their hands and bodies, seemed even to be losing the capacity to grow up and take responsibility.

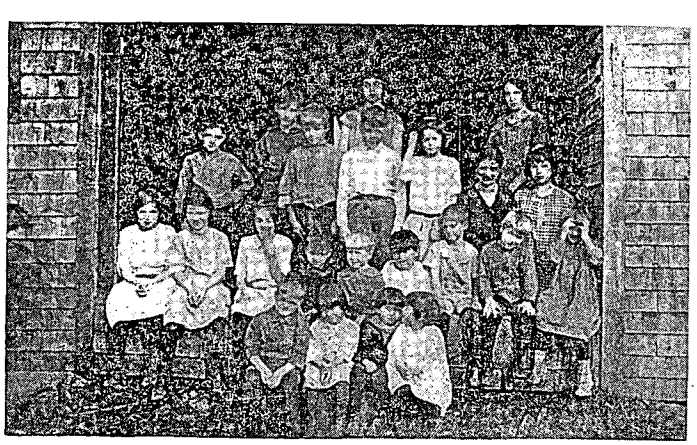


A neighborhood "bee" at the schoolhouse where everybody who "is anybody" takes a hand

What could be done about *this?* Educational Conventions took careful thought and devised ingenious ways to make the children feel what did not exist—their responsibility for the events of their own lives. Manual training was added to an already overloaded curriculum; "nature-study" and "talks on citizenship" were added to the duties of the hurried, detail-ridden teacher.

In Vermont we began to take notice, and to look more keenly at our district schools and at what happened there. The children had no "talks on good citizenship," but plain bare reality forced them into some sort of active good citizenship, if they were to be half-way comfortable and at ease. The big boys split the kindlings and they all carried wood, not as practise in wood-working, nor to please their nice teacher, but because if they did not, they would all be cold. Day after day, they performed this effort in common, until the principle of responsibility for the common good had taken on the matter-of-fact naturalness which is its only decent aspect, devoid of the priggish self-consciousness which is apt to come after "talks" on civic or any other duty.

Their efforts were really genuinely needed (no pedagogical make-believe) to keep their schoolhouse swept and orderly. When the stove-pipe caught on fire, there was no all-powerful janitor to summon. No, the big boys must struggle with the crisis, help the teacher as they could, and the big girls must reassure the littler children and keep them from being too frightened. They must rise to their own crises for the bald simple reason that there was nobody else to do the rising.



Typical Vermont children at the district school

And the "playground" of the school (this means as far as their legs can carry them at recess time) the playground with its mixture of young and older boys and girls, energetic and passive, what a supremely "natural" epitome of the big world it was. And how the children, driven to it by the same forces which drive us all to some working compromise which makes life-in-common tolerable, how they learned to "manage" so that the girls who wanted to play house did not get in the way of the noisy gang who wanted to play pom-pom-pull-away! And how the old games were handed down, from one generation to another, as plants drop their seeds.

If they wanted a shelf to put their unhygienic water-pail on, there was no professor of manual training to tell them how to "do it right" and incidentally take all the responsibility for the planning. They must go and look at the way shelves were put up in their houses and barns, with eyes sharpened by that keenest stimulant, first hand personal interest; and then take the real responsibility for doing the job, that responsibility which is not hamstrung by an overseer who steps in to "prevent mistakes."

When Teacher fainted away, terrifying as this was, they could not scream and run for help. Where to? No, they must begin to be grown-ups and, fumblingly, as poor grown-ups do, somehow desperately do the best they could, even if that was not very good.

When they wanted a hot lunch to add to the doughnuts and sandwiches brought from home, they could not drop the inevitable nickel in the twentieth century slot, and file before a polished counter over which someone would hand them out cups of hot soup. No, they must start at the beginning, just as everybody does, plan it, do it themselves (and if they get tired of doing it, go without) and wash the dishes afterwards. A recollection from my little son's district school life rises up at this: "Jimmy," said I one day in a period when playing pirates was the fashion at school, "Jimmy, did you get that lair in the old fallen pine-tree finished today?" "No," said Jimmy regretfully. "No, it was the turn of the pirate chief to wash the dishes, and we didn't have much time at noon."

Yes, we rustic Vermonters, listening from afar to other Americans anxiously talking about the deadening effects of mass-handling on children's sensitive nerves and per-

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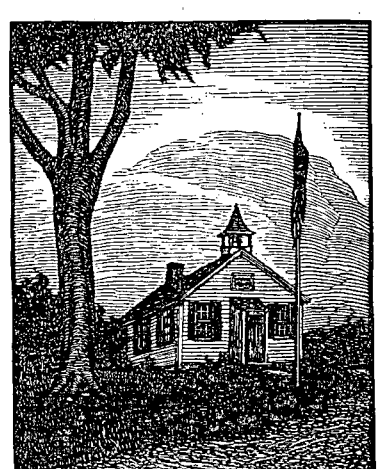
sonalities, began to look less shamefacedly upon our behind-the-times district schools.

About this time, the protests of the progressives began to pierce through the rumble of the big machine with a shrill insistence that reached our now awakened ears with more clearness than ever. We began to hear about "experimental schools" where children were kept in small groups, in which the human "family" relationship was elaborately arranged for. We heard talk of the value (just discovered by the most advanced thinkers) of the natural casual association of older with younger children, how it helped the older ones to mature if they had some human responsibility for the younger ones; how the younger ones learned more (not of geography, or arithmetic, but of more vital matters, like how to obey the rules in games) somehow, inexplicably, from occasional natural contacts with older children than with the most carefully trained teachers; how children needed the family grouping.

"For goodness sakes," we murmured under our breath after listening to a long account of a most advanced school, "why, it sounds just like our district schools—cleaner and nicer—but not nearly so *real*."

We went, in other words, out on the back porch, looked at the battered old table, and perceived that it is a valuable "antique," with the incommunicable fitness to its purpose of a *good* antique—and our own, come down to us in the family. But alas! shame on us! into what a dishonorable state of material wretchedness we had allowed it to fall, in our silent hankerings after mission furniture and golden-oak finishing! No wonder we had not seen its fine old lines, loaded with cheap blistered paint as it was, hacked with knives, miserable with the dirt and misuse of a century. It was no good as it was. But oh! what it might be, if it were skillfully and respectfully "restored," keeping its own character.

And that is what Vermont is now trying to do, to "restore" with intelligence and diligence, the district school, proved valuable (at least, for our sort of not-too-numerous, old-American stock) by a century of other people's very expensive experiments. We see now that there is no inherent reason why large schools should monopolize all the fresh paint and good furniture; that there is no inherent connection between a district school and non-moveable poorly designed desks. We are studying hard how to do our best by it, give it the good modern improvements, without cutting at its root which has shown such vitality. We have moved our battered old "antique" right into the workroom, and in our slow, unmechanical non-standardized Vermont way, we are doing our level best to restore it so that all its splendid possibilities will shine out. Everybody in Vermont, who *is* anybody, as the saying goes, is in the movement, for there are none too many people in Vermont to get something done, if everybody pulls together. The State Board of Vermont is doing all it can—*not to eliminate district schools* as so many states are trying to do—but to improve them materially, to raise the salaries of teachers in them; to get better books and maps for them. The Vermont Branch of the American Association of University Women (aware as only well-educated human beings can be, of the immense importance of the early years of schooling) is putting its shoulder to the wheel in a steady, year-after-year, campaign to arouse people to an interest in the rural school which is nearest them and to supply good books for outside reading for country school children. The State Federation of Women's Clubs supports scholarships which give the best training possible to the brightest girls available *on condition* that they will teach a certain number of years in a one-room district school. One of the few wealthy families in Vermont (with excellent public spirit and an interest in public schools, alas! very rare in wealthy families) has instituted prizes for those rural schools which show the greatest improvement. The old Yankee neighborhood institution of the "bee" is being revived, and "schoolhouse bees" are coming into fashion—days when the neighbors gather, men and teams and women and children, and work all together on the schoolhouses—shingling, clapboarding, picking stones out of the playground, painting, changing windows, whatever needs to be done that nimble Yankee fingers can do. White curtains are appearing at schoolhouse windows. Good blackboards and modern globes and selected collections of good books are making their bow in remote country schoolhouses. And in and out of the doors, come and go the little groups of country children, who have walked and skipped down the hill roads, hand in hand, the older ones helping the little ones over the brooks, the girls picking wild-flowers, the boys "collecting" queer-looking stones, or crooked sticks, all of them "on their own" just as their grandfathers and great-grandfathers were—not very much to be pitied, if you want my opinion.



Woodcut by J. J. Lankes

The country school

CHANGED conditions in an intensively industrialized country have been recognized in this way; there is no doubt that more information about more facts can be obtained in a "graded" group—at least by older children, also that to see something of a wider world is a good thing for older children. A great deal of information and a great many facts are needed for everybody nowadays if he is not to be trodden underfoot by the twentieth century. Vermont is trying to meet this need by the plan of Junior High Schools, too well known to need description. Children from the first to the seventh grade get their schooling close at home, in conditions familiar to them, with the natural, family-like organization of the district school. Children from the seventh grade on, usually those just in their teens, whose characters are presumably reasonably well set, who are fairly well out of their extremely sensitive early childhood, are carried to a larger, more modern, central school with teachers specially trained to impart specialized information. We are hoping that this compromise with the modern world will be successful. We will know whether it is or not about fifty years from now.

In the meantime, we are all, as far as our limited means allow us, scraping away the dirt and misery of the old district-schoolhouse "antique," and trying to give it the material setting of cleanliness, attractiveness, decency, and workmanlike equipment which its fine old lines deserve.

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Education for Everybody

The California Plan

"Americanization," a smug and patronizing word at best, means in many communities a waning war-time enthusiasm, now expressed through a few classes in English for Foreigners. But in California it has been translated into something vital and adventurous. Carried on as a state-wide function, it has developed a new vision and a new technique. In both rural and urban neighborhoods it has broken new ground in community cooperation and understanding. It has become, in ten years, the foundation of the California plan of education for everybody, a concept of education as a life-long process of learning and growing. This far reaching innovation in the public school system is California's unique contribution to the "new education."

Doing the Thing That Couldn't Be Done

By ETHEL RICHARDSON

THE story of the growth and development of Immigrant Education in California is a series of anecdotes of doing the impossible. It is full of romance because the various projects have been carried forward by men and women who had no fear of starting out on new paths and who relied upon themselves and their own ingenuity every step of the way.

Public school work is often hampered by too much assistance from the top. The Americanization teachers of California have worked almost wholly without assistance. The high school principal who engaged them has usually given nothing more than his confidence and in the beginning he sometimes did not give that. The state superintendent who supervised this work often had the good fortune to be allowed to choose the Americanization director for a given place, but having chosen her she generally went off to let her fight her own battles and to discover the particular kind of work best suited for the local community. The state university has always given ready assistance in providing material and in helping the new teacher to discover the best teaching methods. But it must be borne in mind that the most important part of the Americanization teacher's work is not teaching English. Almost every community has presented some serious social problem which needed adjustment before that teaching or any teaching could be effective. A few illustrations from the Mexican border to the Oregon line will tell the story.

FIRST, there is the Imperial Valley. Here a population from the southern states engaged in the cotton industry had brought with them much of the prejudice toward colored people. In a new country where the struggle for existence was great, with the intensities that the desert develops, this prejudice included not only the American Negro but all people of other origin than the native-born American. Mexicans, Orientals and other dark skinned children were segregated into schools by themselves. In many communities, no high school opportunities were permitted to any child who belonged to another nationality. "The school across the tracks," which was the foreigner's school, or the "nigger" school, was usually an old building with inadequate janitor service and only a pretence at the extra-academic activities, such as sewing, cooking and manual training. Class rooms here were frightfully over-crowded and teaching greatly handicapped.

A few generous minded club women were eager to remedy this serious situation, but no one dared attack the intrenched community feeling for the foreign-born in the Imperial Valley. It was not a good place in which to talk about adult education. The foreign child was receiving his meager education under difficulties. It seemed madness to discuss spending money for adult education for these despised people.

As in every case in California where success has been achieved, the outcome hung on personality. The situation called for more than ability to teach. It required humanness and gifts of imagination and leadership. [It was done through a "person," and for want of a better word I shall call them that.]

After innumerable efforts on the part of the club women and the state director of immigrant education, the school board of El Centro was induced to employ such a "person" as a director

Highways

Here are adventures with Mexican cotton growers in the Imperial Valley and orange pickers at La Habra, with Japanese on the Ventura ranches, and Portuguese dairymen up and down the San Joaquin, with German housewives at Lodi and Italian sardine fishermen at Monterey, with men and women of many races and vocations and localities. They are stories of her teachers and their people told by Ethel Richardson, who has been for six years assistant state superintendent of public instruction and director of adult education (California); who has rooted the work deep in the social needs of foreign groups and nurtured it with the American spirit.

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of immigrant education for the high school district and to allow this director freedom to develop any program that would be to the best interests of the community. A young woman of unusual charm, with a splendid educational background, was discovered for the place. She soon made contacts with the American community and meanwhile went about her work in the foreign neighborhood in a quiet and unobstrusive way. It was a revelation to the Americans of this particular community with the southern background to see a girl of this type, not only well-educated, but unusually attractive, spending most of her time in the homes and in the teaching of the Mexicans.

Many changes have come about in the years in which she has been working. Now the Woman's Club maintains a community house for the use of the mothers in the foreign neighborhood. Here classes are held in sewing and cooking and child hygiene. A well-baby clinic is carried on in the morning and, best of all, the American women of the community come quite regularly to help with the teaching of their neighbors or to take care of the babies while the mothers are attending classes. It was a heartening thing to see a Japanese boy on the high school football team this year, for it was only a few years ago that a Japanese boy attempting to attend the high school was so badly beaten by the American boys that he never dared return.

In another high school in Imperial county—in Calipatria—a spirited young Mexican woman with an American education is now carrying on the Americanization work for her own people. It is to be hoped that the better understanding of the Mexicans that may come from this effort will give enlightenment to our work throughout the state.

IN Orange County, coming a bit farther north, you will find other projects that "couldn't be done." Everyone in California knows of the brilliant work of Druzilla Mackey in the camp maintained by the California Orange Growers at La Habra. Here a group of families—about sixty in number—occupying houses supplied by the employers, were a sore spot to housing investigators and educators. The children coming from this camp were unwelcome in the grammar school because of their untidy state. The owners of the houses were in despair because they could not keep their camp in repair. Goats, cows and horses were kept close to the living quarters of the people. There was no adequate system of garbage or sewage disposal.

Miss Mackey chose to live in one of the houses supplied by the fruit growers. She obtained the assistance of the Mexican women living in the camp in furnishing her house and made this a demonstration in the kind of furniture that is durable, attractive and sanitary, which can be bought on a small income. The teacher's house became the neighborhood model. It had a flower garden in front and a vegetable garden in back. Soon all the live stock in camp was moved to the foot of the hill. Flower gardens and vegetable gardens sprang up. The Fruit Growers provided a hall for a community meeting place. Well-baby clinics, boys' and girls' clubs, evening schools and other activities were undertaken. The transformation of that little community is a byword throughout the state. After two years the children from the group attending the grammar school could be picked out because they were better clothed, better fed and doing better work than the other children of the school.

Perhaps the most creative contribution to the social program of immigrant education came through Miss Mackey's discovery of unusual talent among the Mexican people. In this one little group of orange pickers she found artists and musicians and a quiet world of romance unsuspected by the American critic.

On the practical side, our whole work for the foreign-born has been tremendously advanced, because the employers of these Mexican men were so convinced of the value of an educational program that when the legislature in 1923 contemplated abandoning Americanization work, the California Fruit Growers Exchange sent a lobbyist to Sacramento to present to the proper legislative committees their testimony as to its financial advantage to the State of California.

A class of immigrant mothers and their teacher

SANTA ANA, nearby, was another community that felt sure that education for Mexican adults was a futile waste and could get no response from the Mexican himself. This community was made the more certain in its conviction because here such a plan had been tried and had failed. The trial had been under the direction of a teacher who was paid $30 a month for her services. It was pointed out to the school board that it wouldn't be fair to say that you couldn't teach English literature in the high school if the trial of this subject had been under a teacher who was paid $30 a month. The fairness of that argument was seen and the school board agreed to give one more trial. This has proved so successful that one can as well imagine closing the work of the high school as eliminating the classes for the foreign adults.

Civic and social agencies have offered to

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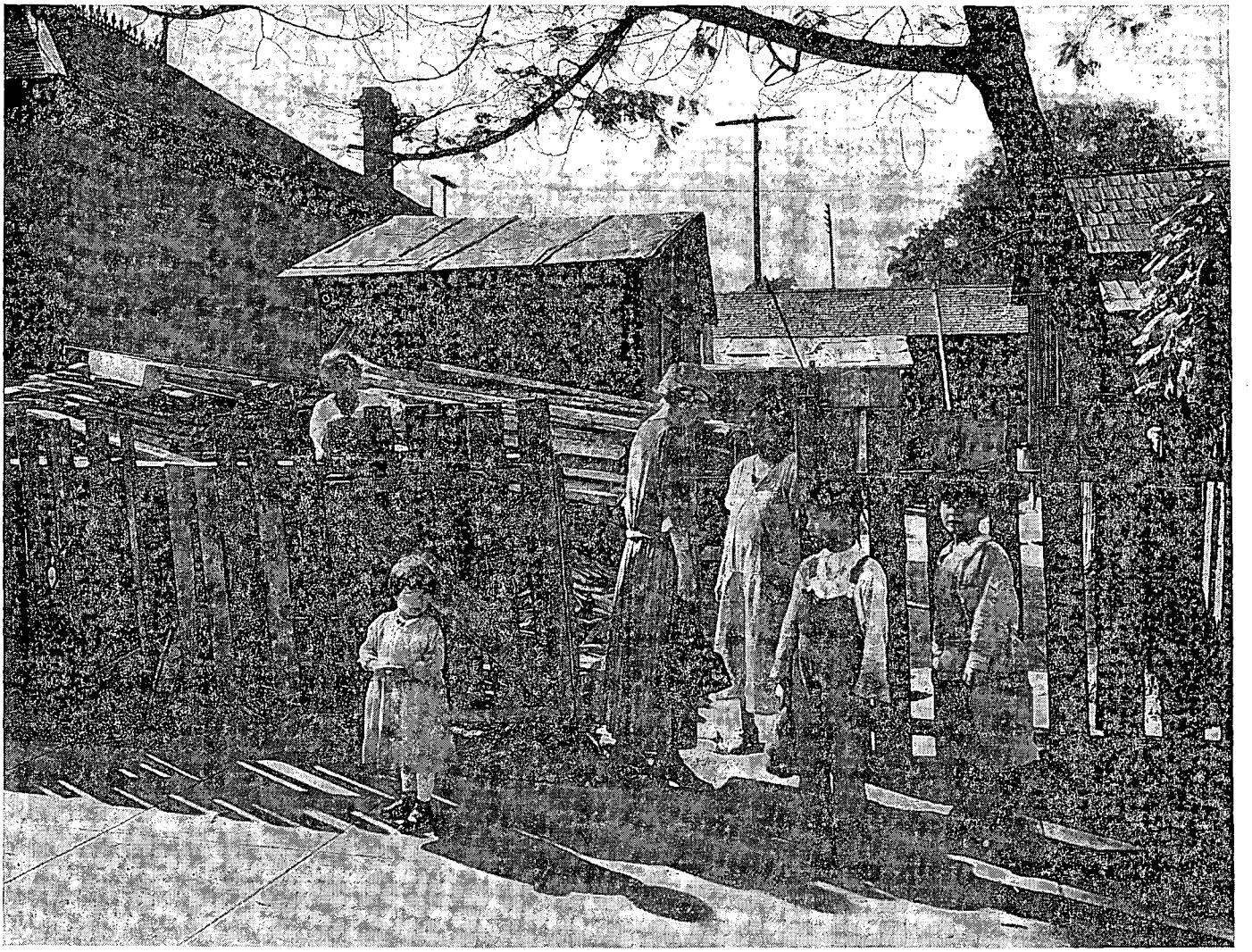

The home teacher pays a visit to her pupils

build a special community house for the work. At the spring fiesta given under the direction of the men and women of the night school, the whole American community turns out. Classes in hygiene and dietetics, courses in community civics and other activities are included in the program.

What has been done in the city of Los Angeles will be brought out in a succeeding article. Let me say, however, that the whole state program has been in many ways dependent upon the fact that Los Angeles has always kept so far in the lead that it could be pointed to as an example and has consequently given encouragement to smaller places to undertake what seemed a bold step for the public schools.

SANTA PAULA, Ventura County, demonstrated how a public school can work with a large ranch corporation. Again, it called for a "person" to do it. The Santa Paula High School employed a director of Americanization, the general manager of the ranch gave her his complete confidence and she began organizing schools for the workers in the various little foreign communities located on the outskirts of the ranch. Her Ford traversed deep gullies, with washouts in winter and long stretches of lonely road at night, but before the end of the first year eighteen different classes were running. Here was a Japanese settlement bent upon study only. Here was a Mexican community best reached through the organization of an orchestra. Here was a group of mothers reluctant to send their children to the public school. It all required indefatigable courage—working all day and all evening—and always a quick eye to detect the next chance for bringing in recruits.

In the beginning of the work in California, whenever the state director went into a community where the Portuguese predominated, she was told, "It is impossible to get Portuguese to come to night school. Most of them are engaged in the dairy business. They have to get up at three o'clock in the morning; they have to work all day and do their milking till dark. No one could attend night school under these working conditions." The working conditions haven't changed but all the way up and down the San Joaquin Valley, from Tulare to Hughson, large classes of Portuguese dairymen are in regular attendance upon the evening school. They didn't come in the old days when classes were academic in character because many of these people are nearly illiterate in their own tongue, and patience and tact must be employed to help them see the value of an education. Most of them keep money in the bank. Many of them send their milk on trains. They had constant need for signing their names to papers. To be able to affix only a cross was humiliating. And so the lessons began with the bank and sending milk, and other topics related to their immediate needs.

(*Continued on page* 333)

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Mothers who made up Miss Ford's graduating class

Schools for the Whole Family

By MARY S. GIBSON

To Mrs. Gibson, more than to any other one person, is due the projection of the California program of public education for adult immigrants, which, for the first time, welded the best tradition of the settlements into the public school system of a great state. And here, for the first time, Mrs. Gibson, for ten years (1913-1923) educational commissioner of the State Immigration and Housing Commission, tells the story of it all.

THERE was holiday attire, there was expectancy and eagerness in the gathering at the Twenty-eighth Street School, Los Angeles, last June. It was graduation day of a new order.

Seven women had completed not only the customary English and home economics, but all the entrance requirements for high school, and today Superintendent Shafer was to present seven regular diplomas. The class as a whole had been composed of sixty-seven men and women. They included eleven nationalities and ranged from illiteracy to brilliance, an *Ex-Presidente Generale* of Mazatlan and other Mexican officials among them. These fellow students made up a sympathetic audience. And there was more sympathy in yet another quarter. Here were men dear to the seven graduates, husbands, and a goodly band of little children—*their children*. Besides these there were a few educational experts and the state superintendent of public instruction, who had been snatched from a luncheon speech to listen!

There was music, of course, with a sweet piping chant of honor by *their children*.

The teacher, Miss Ford, a trifle confused herself by the unexpected guest, announced that each graduate would, in lieu of an essay, tell why she had come to America and what the school had meant to her.

Swiftly as possible and without notes, the stories were told. Because each dealt with riot, revolution, or intolerance, each individual epic was conveyed by a few bold strokes and the audience saw seven families thrown, some by chance and some by choice, into a new country with a new language and new laws. How impossible it was to make a real home and keep parental control without the language had become patent to all of these women. When the word came to them, through neighbors or their own children, that "mother" was invited to classes three times a week, every effort had been made to attend—and it meant effort, hurried housework, neglected sewing. The urge for education was so great that one woman went to school with her three weeks' old baby in her arms.

The year had been a supreme test of motherhood, and the day was one of thanksgiving to a country offering such opportunity for its home makers.

THIS picture of the Twenty-eighth Street School on its graduation day is only one of many I see before me in setting down the history of how adult immigrant education came to California. Like the stories of these women, it is a very human epic of opportunity and struggle.

No more than a decade ago the teaching of adult foreigners was still usually a matter of philanthropy in America and seemed quite outside the sphere of the public school system. Fortunately, there had been volunteers and educators financed by private funds, who began work with immigrant groups as early as 1889, when Hull House and the other pioneer settlements adopted the residential plan of the Oxford movement.

Here young things just out of college, responsive to necessity, unspoiled by routine, and able by their student prestige to attract attention to their experimental stations in densely populated districts, led the way into a new field of socialized education.

Gradually, as the young things grew gray in the service of their neighbors, their theories worked out in unexpected quarters in civic and political lines and began to affect public education. Night schools spread and English classes for foreigners.

In those decades, California seemed far away from the

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great immigrant centers [illegible] the social settlements that served them, but not far from modern thought nor, as it turned out, long to be without foreign neighborhoods and their problems. In 1913 when the Panama Canal was imminent, the state was stirred with both hopes and fears of expected immigration. These anticipations acted as a lever and led to the creation of a Commission of Immigration and Housing to serve as a protective agency to deal with alien labor and colonists both desirable and undesirable. Business methods and principles of social conservation were combined in the commission law, which carried power of enforcement. Fortunately the five commissioners appointed at this time found their work flanked by that of a group of progressive and interlocking commissions dealing with health, charity, industrial relations, workmen's compensation, with problems allied to those of immigration and housing. When the unexpected happened, and the Culebre slide delayed the opening of the Panama Canal, the attention of the commission was focused upon immigrant conditions already existing in the state. Language and social service surveys had been made in various localities and public opinion in California, in common with other parts of the country, was receptive to plans for an educational procedure that would secure a common language for our people.

THE educational policy of the Commission of Immigration and Housing was simple, direct and unacademic —*it recognized the family not only as the social but as the educational unit.* And this because of the gulf that spreads in households where there is a difference in language and standards, and the consequent reversal of authority between parent and child as shown in records of the Juvenile Court.

The school law did not permit educational service to adults except at night school, and so the Home Teacher Act of 1915, our first legislation relating to adult immigrant education, was drafted.

Although this was merely a permissive bill and carried no funds, its proposal at once brought forth much opposition on the grounds that it was paternalistic, that it was an invasion of the home and that it defrauded the children for whom school money was raised. Opposition on the first count came from the politicians, on the second from certain church groups who feared proselyting and on the third from public school people.

This opposition clarified and strengthened the convictions of the commission and resulted in a direct appeal to the people. For months before the legislature met, the bill was taken to the California Federation of Women's Clubs, the Parent Teachers Association, the Daughters of the American Revolution, the United Daughters of the Confederacy, the Women's Christian Temperance Union, the Colonial Dames, the Young Women's Christian Association and to the churches. With the help of these organizations and with the service of all the foreign secretaries of the International Institute, a vigorous campaign was inaugurated, and the bill went before the legislature with the backing of the organized womanhood of the state. The united commission proved a powerful silent lobby in itself, its president a leading Jewish merchant, S. J. Lubin of Sacramento, and its representative membership including the Roman Catholic arch-bishop of San Francisco, Edward J. Hanna; the secretary of the Federation of Labor, Paul Scharrenberg; a leading physician, Dr. James H. McBride; and the educational commissioner. Advanced as the bill was and in spite of the earlier opposition, it passed with only two dissenting votes.

Home Teacher Act of 1915

Political Code of California, Sec. 1617 b. Chapter 37.

Boards of school trustees or city boards of education of any school district, may employ teachers to be known as "home teachers" (not exceeding one such home teacher for every five hundred units of average daily attendance in the common schools of said district as shown by the report of the county superintendent of schools for the next preceding school year). It shall be the duty of the home teachers to work in the homes of the pupils, instructing children and adults in matters relating to school attendance and preparation therefor; also, in sanitation, in the English language, in household duties such as purchase, preparation and use of food and of clothing, and in the fundamental principles of the American system of government, and the rights and duties of citizenship. (The qualifications of such teachers shall be a regular kindergarten, primary, elementary, or secondary certificate to teach in the schools of California and special fitness to perform the duties of a home teacher; provided, that the salaries of such teachers shall be paid from the city or district special school funds.)

(*Written by Hon. Nathanial P. Conrey, Signed by Governor Johnson, April 11, 1915*)

WHEN Governor Hiram Johnson signed the Home Teacher Bill in April, 1915, its proponents had a fine glow of triumph—but a glow of the sort that must be fanned by continued success, which alas! did not come. Our bill, so upsetting to time-honored educational policies, was safe from political machinations, but it had now to make its way with the public school system or die of inanition.

The Commission of Immigration urged the employment of home teachers but it did so in vain. The school people reiterated—"The public schools are for the children," "Americanize the children and the children will Americanize the home." And the school people had much the best of the situation as the Home Teacher Act was merely permissive and—*it was a pauper!* A greater handicap even than the latter disqualification, there was only a philosophy and a necessity behind the law—there was no program; there were no trained teachers; there were no texts; and there was intense prejudice.

The Commission of Immigration had walked calmly into academic fields with its legislation, relying upon educators to spring to the support of its educational program. But the school authorities were averse to reversing their school-long methods. They took no steps and the unacademic commission was left with the responsibility. This it assumed with discretion and, as it turned out, much good fortune.

First, Los Angeles was chosen as a demonstration field

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There were several reasons for this. The superintendents were friendly and had ordered an examination for home teachers. The city maintained neighborhood schools in the foreign quarters, where devoted teachers were giving themselves in settlement fashion to community service. Here was understanding and a point of departure for a new adventure. Moreover, through the advice of Evelyn Stoddard, dean of social workers in Los Angeles, a woman came to volunteer her service for one year to prove the value of the work. This unusual person, Amanda Mathews Chase, was a university woman with teaching and settlement experience in California and in Mexico—a writer and traveler—friendly, modest and experienced, a most promising recruit to demonstrate so novel a social policy. Her service was promptly accepted and her immediate program outlined. Her first task was to present the philosophy of the new educational bill at the meeting that year (1915) of the National Education Association in San Francisco. And here may be the place to quote the report of Will C. Wood, state superintendent of public instruction for 1923-24 on the home teacher, just nine years after its first try-out in Los Angeles, with untrained teachers and no tools:

> The home teacher has probably been California's most outstanding contribution to immigrant education in the United States. By this means, the public schools gave their first recognition to the importance of the home as an educational agency. Visiting teachers, adjustment teachers and other public school officials concerned with the adjustment of the child are found in other states, but California was the first state to recognize the mother as the important factor in the home education and to give her public school service, whether her child had shown any maladjustment or not. It is not because the child is undernourished or tardy or absent or dull or sleepy that the home teacher visits the foreign mother. It is because she is a foreign mother. If her child is doing well in school so much the better. It is still important that she learn English, have contact with American life and create for the child a home which will not be in conflict with his American education.

STILL another reason why Los Angeles was chosen as the experiment station was that there were beginnings in night school teaching.

Among the teachers were two women from the Los Angeles Normal School, one intent on learning how to teach English to adult foreigners, and the other developing a system for the foreign-speaking child. Once when the schools were threatened with no funds, these women said, "What matter?—we'll come anyway, the work's the thing."

And it was to devotion like this that Los Angeles owes its next good fortune. At the same time that our volunteer home teacher set out to tackle her problem, the Normal School offered a Saturday morning class on The Teaching of English to Foreigners, with Ruby Baughman as teacher—a course strong in technique, and inspirational in character, attended by at least sixty teachers from the city schools and cadets from the Normal School.

When, after a year and a half of volunteer work, Mrs. Chase was elected a regular home teacher in the Los Angeles schools, and when in 1916 Los Angeles established its Department of Immigrant Education with Miss Baughman of the Normal School faculty as director, and M. C. Bettinger as superintendent, the commission considered its pioneer demonstration launched. It was released to devote itself with the cooperation of the Extension Department of the State University, to teacher training and class organization throughout the state.

Meanwhile the Commission [illegible] completed a survey in the city of Los Angeles on a negative subject—What it Costs not to Educate the Immigrant. A chart, which was an analysis of this survey, was used as a basis of appeal for night schools, and as an advertising attack; it was successful with the Board of Education and with groups of employers. It resulted in the assembling of large groups of foreigners in hospitable quarters for classes which began with great good will. But hospitality and good will were not enough. The foreigner, who perhaps had spent eight hours in heavy work, was wise in his unconscious lesson to his educators. Mutely he responded to his untrained teachers. Mutely he retired from the educational field and left his benefactors to reflection. A survey made of the very irregular attendance revealed the startling fact that out of a total of 3,448 pupils, 141 never came back after the first night, and that only 322 stayed for sixty nights.*

After another campaign conducted by improved advertising methods, but with little more wisdom or success, the campaigners who had watched the dead and dying classes, analyzed the situation further and decided that the time was not yet ripe for mass efforts—that before successful class work could be organized, much preliminary work must be done. We needed first, teacher training for the new profession; suitable text books for adults; and public funds that would enable specialists to enlist in so highly specialized a department.

However casual and inconsequent this simple statement of beginnings may appear, it covers a period of much anxiety. In the white heat of tense and unselfish service was forged a conception of home teacher work tough enough to serve as a working model, but malleable enough to respond to human necessity. Teacher training was developed "on the job" and texts of many kinds were prepared by the teacher participating. Best of all, each year has discovered an ever larger company of teachers of finer social outlook and educational resourcefulness carrying on their task with almost religious fervor.

ETHEL Richardson, a young Bryn Mawr graduate, who made the commission's educational surveys and participated in all the pioneer experiments, developed such exceptional understanding and leadership that in 1917 she became the director of education of the State Commission. She brought to the work an original mind unhampered by cut and dried rules, unbounded energy, and the faith that moves mountains. The program as it took shape in her hands included:

1. State-wide education of the public, especially of educators.
2. The selection of the most social-minded of the teachers already in the field for specialization.
3. State-wide supervision of everything relating to immigrant education.

As her first requirement for home teachers she demanded an understanding of immigrant groups; pedagogical technicalities came later.

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* Frank V. Thompson, in Schooling and the Immigrant (Harper, 1920) gives figures for the nation 1917-18. More than two cities give up this work entirely to every five cities which start it.
Study for years 1917-18 and 1918-19:
475 cities reporting—nearly 9 classes discontinued to every 10 started. For 44 places for which figures for 4 or more years were obtained, the ratio between the number of places showing decrease and those maintaining or increasing in attendance is 21 to 8.
Pupils who enroll—4.
Loss of pupils—3.

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The Extension Department of the University of California became a strong ally and in 1920 arranged three institutes on teacher training in Los Angeles, Fresno and San Francisco. As one of its staff, it brought from New York, John Collier who with his fund of ideas and experience, put a new note of tolerance, understanding and appreciation into the task. With summer schools and extension classes from the state university in vigorous action, with the director going about the state stimulating interest in the new profession, an extraordinary group of students was enlisted for the expanding field of immigrant education.

It was now possible not only to bring out better texts, but to furnish experts to industries wishing to have special lesson materials. The orange growers, the sugar mills, industries of all sorts having special vocabularies, recognized the value of teaching them, and willingly paid for the preparation of the necessary pamphlets.

When the specialized training for home teachers began to be sought by school districts the University Extension Department placed one of its staff on call for three months periods. Ethel Swain, a young University of California graduate who had resigned a high school position to serve adult education, began an itinerant Normal School, serving as many groups in a district as could be reached for late afternoon and evening classes. In these classes teachers were trained on the practice school principle, while actually conducting adult education work; lessons were tested in classes composed of from one to eleven nationalities, and a system devised for grading and placing foreign students *on the first night of school attendance* (lest there might never be another chance). Series of lessons were evolved, suited to various environments, and to the varied needs of vineyard, cannery, railroad and factory employes.

One teacher, for example, taught in evening school the Italian vineyard workers her father employed in the day time. The father spoke no Italian and his force had only the English learned in the evening school. The father knew the language needs of the grape district, the daughter knew the California theory of teaching English to foreigners. Together they worked out a series for vineyardists.

The material developed by the teachers in this way, was edited by the University Extension Division and printed by the State Department of Education. The California Federation of Women's Clubs cooperated in financing the preparation of a series of six pamphlets, which were printed by the state printer.*

IN 1920, at the wish of the Commission of Immigration and Housing, the department and the budget for immigrant education were transferred, with the director, to the State Department of Education. Proof of the wisdom and value of this transfer is to be found in the fact that whereas in 1919-20 only a small handful of teachers (in Los Angeles) had had any training for their work, by 1923-24, out of the 895 classes maintained throughout the state, 85 per cent had trained teachers. The reports show that since 1920, including the courses offered by state and private universities, as well as by the teachers' colleges and extension summer sessions, upwards of 3,000 teachers have taken the required training courses; and that more than half of these were already holding positions which they wished to fill more efficiently.

Throughout the growth of the home teacher work, there has been a constant struggle for the financial support that is vital to any educational project. The movement won its way by volunteer teaching and by a limited demonstration force paid by local funds. The strength of the bill that created the work had been its weakness—the fact that it carried no fund—that it was a harmless measure that would not add to the state budget.

As it turned out it did add to the budget because the illiteracy statistics of the war gave an impetus to legislation. In 1919 the second section of the Part-time Act made it compulsory for high school boards to open classes whenever twenty or more men and women between the ages of 18 and 21 could be found within a radius of three miles of the high school building. More than this it made attendance on such classes compulsory when such classes are established. In 1923 a bill, similar in wording and effect, dealt with high school boards and adults over 21 unable to speak English with the fluency of the sixth grade. These bills with the naturalization law demanding and providing for classes of twenty-five or more persons applying for first or second papers, rounded out the legislation necessary to carry on adult immigrant education.

The law which provides for the financing of these classes is particularly well planned. It provides for a bonus of $80 from the state and $40 from the county per unit on the first ten units of attendance in night school classes, and $60 from the state and $30 from the county on the second ten units of attendance, and $40 from the state and $20 from the county on the third ten units of attendance, making a total of $2,700 a year bonus on the first thirty units of attendance. This is sufficient to pay the salary of the director and insure the district of enough state and county money to pay more than two-thirds and in most cases all of the cost of maintaining such classes. A law passed in 1923 requiring districts to spend as much money on the maintenance of classes in any school year as was earned in the attendance in the preceding year gives a new hope of permanency to the adult education program.

AND the outcome of it all: in 1925 there were over 1,000 classes, evening and day time, with nearly 50,000 students in California. And now, when foundations are laid in well established demonstration centers, when finances are assured, when classes for illiterates are functioning, when the teaching of immigrants is being perfected, we are ready to spread from the foreign to native born, from illiterate to literate—in whatever direction the next steps lead.

With the best educators convinced that the public schools are for the whole family, and with these educators ready to broaden their fields of activity, the next steps are comparatively easy, for the way is blazed.

An idea seems to be born into the world and then to grow almost like a human being before it reaches a commanding influence. So this idea of the unity of the family, for educational purposes, has been years steadily growing.

When the initiators of the home teacher project built a door to the school-house for the foreign mother, they builded better than they knew.

* These pamphlets may be purchased in lots of ten, upon application to the Assistant Superintendent of Public Instruction, 1023 Pacific Finance Bldg., Los Angeles, Calif.

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Home Teachers in the City

By BEULAH AMIDON

IT is not easy to be an alien in a large city. If one is the mother of a family, it is particularly complicated. One needs to buy meat and groceries and drygoods and drugs and "notions." One needs a doctor if the baby is sick, a plumber if the drains go wrong, an agent of the landlord if the roof leaks. There is a brusque man who comes to read gas and electric meters and who cannot explain his errand in anything but that queer, foreign "lingo," *Inglesa*. One must use street cars sometimes and ask directions on street corners and cope with all the peddlers and agents who knock at the door, particularly "east of the tracks," where it is so easy to trick people into signing agreements to buy unwanted bridge lamps and mission chairs and plush portieres at outrageous prices "on easy terms." The children go to school and come home with strange words and stranger ideas, which, because they are not understood, frighten and humiliate their parents. A hundred ordinary daily contacts, incidental to urban life, confuse and perplex and terrify and all too often exploit the foreign mother who has to carry on the affairs of her household in an unfamiliar environment, and who cannot speak the language of the community.

Under the California home teachers law, it has been possible tto make a special study of the needs of these women, and to help them cross the long, difficult bridge to understanding and appreciation of American customs and opportunities over which their children skip so easily and so swiftly.

Los Angeles has thus been used as a sort of experiment station, for testing out such new ideas in home teaching. It now affords a clear and detailed demonstration of what a public school system of adult education may mean to the foreign-born residents of a large American city. "Anything helpful, any time available and any place convenient" has been the slogan.

In living up to it—they have thrown out old, orthodox textbooks and made up new teaching methods and lesson material based on everyday experiences in the lives of the pupils.

They have escaped from overcrowded public school buildings and set up cottage classes.

They have opened day nurseries to mind the children while the mothers are in school.

They have discovered the boredom and heartbreak of big boys and girls put into "baby classes" to learn English and given them the joyous self-respect of the "foreign opportunity rooms."

They have fostered the growth of community centers, neither settlements nor schools nor charities nor clubs nor forums but a cross of some of the best strains in all five, to make more real in the life of the neighborhoods the spirit of the immigrant education classes.

They have built up a special library for the use of immigrant readers. Finally, they have developed classes for the handicapped that enlist the cooperation of the charities, jails and hospitals of the community.

LET us look at these inventions. First, there is the new lesson material. In the beginning, the Los Angeles home teachers tried to use in their classes for adult foreigners reading material designed for the use of first grade children, or the various "systems" which teach lists of common words or phrases. Attendance at the classes was very irregular and the students often seemed impatient and dissatisfied. Some six years ago a study of the students' English needs was made under the direction of Ettie Lee, principal of the Bridge Street Evening School. Fifteen men and women from the evening classes were invited to the principal's office where, through competent interpreters, they were asked whether their lesson material was meeting their daily needs. The women, true to their tradition, timidly accepted what was given them. The men protested vehemently by word and gesture that they required a vocabulary to fit their man-sized experiences and their necessary contacts with the world of business or industry. Naturally, each man spoke in the terms of his own specific problems.

Another survey was made of the more general needs of persons who are trying to adapt themselves to an unfamiliar urban environment with the further difficulty of a new language. The men who had just returned from overseas presented such a group, and a brief questionnaire was sent to many of them, asking that they indicate the language abilities that would have been most helpful to them in a foreign city. Of three hundred and one responses, two hundred and eighty-six voted for "means of transportation" or "how to get about the town" as the first topic to study. Acting upon this suggestion, the street car was used as a starting point in a series of lessons designed for the use of all non-English speaking people in California cities. All of these lessons embody the Francois Gouin theme idea, originally designed to teach French children to read, but it has been adapted to include only those acts which a person is conscious of performing. Instead of saying,

I raise my right foot.
I put it on the step.
I raise my left foot.
I put it on the next step.
I raise my right foot again.
I step into the car—

Los Angeles as a Laboratory

In breaking ground for immigrant education throughout the state, the home teachers of Los Angeles have had to turn into public school inventors, tinkering and discovering and building and trying out new educational tools. And in the process, as described by Miss Amidon on the basis of personal inquiry and a sheaf of field reports, they have demonstrated what the school system of a great modern city may do.

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the lesson begins, "I get on the car," a Los Angeles short cut to something of real use. These beginning lessons are made up of six or eight simple sentences, written in conversational form and in the normal sequence, forming a continuous, related series of vital experiences, such as the moving picture theater, applying for a job, going to the clothing store, etc.

Later, as assistant supervisor, Miss Lee prepared most of the lesson material now in use. Under her the department has worked out three series of lessons: Foreign Opportunity series of 82 lessons; Women's Series of 55 lessons; Beginner's Series for Evening School of 47 lessons.

In the Women's Series the vocabulary is that most needed by a foreign woman trying to keep house in a California city. She learns to go to the store and to market. In one class the pupils reported that they had saved several dollars each week, since they learned to buy at English-speaking markets and were not forced to patronize the little neighborhood stores run by their compatriots. Indirectly, the series teaches the mother lessons in dietetics by giving practise in purchasing milk, whole wheat bread, fruit and vegetables instead of doughnuts, pies and canned goods. In a survey of homes touched by home teacher classes it was found that 85 per cent of the children had milk in their diet. This is regarded as the direct result of these classes, for milk is a new article of diet to Mexicans, and only painstaking instruction from someone they trust will overcome the prejudice of Mexican mothers against it.

In planning these leaflets Miss Lee found it necessary to work out a system of "teacher participation." Committees met and discussed the type of material needed. Many drafts of each lesson were submitted and carefully reviewed by teachers and supervisors. Each lesson was thoroughly tested out in class work. After much revision they were printed in leaflet form by the printing department of one of the senior high schools. Each year questionnaires are sent to teachers, urging suggestions regarding changes in the content of the material, eliminations, additions, modifications of grammatical structure, etc.

For the more advanced pupils, able to read and enjoy simple prose, such classics as Les Miserables, Silas Marner, The Great Stone Face, have been rewritten in simplified language. A number of these are issued by the department in mimeographed form and a lesser number printed as small booklets.

Mexican mothers who are pupils of the home teacher

A Fresno mother who volunteered to care for other people's children so that her country-women might attend classes and learn English

THE next invention, the cottage class idea, represents more than an escape from crowded classrooms and the discomfort of trying to seat a class of adults at elementary school desks. For a time the mothers' classes were shunted from room to room, wherever it was possible to make space for a short time. In many instances, lots purchased by the Board of Education for new building sites had small buildings of little sales' value on them. At the suggestion of the director of Americanization, seventeen of these cottages and two bungalows were retained by the Board of Education for adult classes. The Board of Education makes all the needed repairs on the cottages and supplies the necessary equipment, chairs, tables, teachers' desks, blackboards, kitchen ranges or gas plates, and such organizations as the Parent-Teacher Association, the Colonial Dames, the Daughters of the American Revolution cooperate in making the little houses homey and attractive. Through the cottage classes the women learn not only to speak and read and

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write English, but also they see how by the use of inexpensive materials and by following new world methods of housekeeping a home may be made colorful and dainty and also may be kept clean and orderly. Groups that are too remote from the schools meet in the homes of the members. There are now 280 of these classes meeting regularly in Los Angeles.

It was a revelation to me to visit one of the cottage classes a few months ago with Flora D. Smith, director of Americanization, under whom the seventy-odd home teachers of the Los Angeles public school system work. The cottage, once a ramshackle little building on the back of a vacant lot, had been transformed on the outside by paint and a new roof and a pleasant porch with flower boxes and within by paint for floor and woodwork, fresh wallpaper, dainty window curtains, and simple, brightly-painted furniture. A set of blue and white dishes on the shelves of the model kitchen, and shining aluminum pans in the cupboard were purchased by members of the mothers' classes out of the proceeds of various entertainments arranged by them. There were blackboards on the walls of one room which was furnished with several long study tables. The main room of the cottage might have been the living room of any attractive, modest American home. Twelve or fifteen women were sitting in the cretonne cushioned chairs. The lesson for the day was The Peddler, one of the regular lessons in the Women's Series.

"Mrs. Hernandez," the teacher asked, "will you be the peddler? Mrs. Guardella, will you be 'Mrs. Bell'?"

Flushed and smiling with pleased importance, Mrs. Hernandez left the room and presently there was a knock at the front door. "Mrs. Bell" hurried to answer it. A closely-buttoned dark coat hid the "peddler's" gingham dress, a cloth cap covered her glossy, black hair. A large dress box with cord handles made a suitable case. This home teacher class had discovered that for grown-ups, as well as for children, there is a sense of adventure in dress up and make believe. The conversation that followed was slow and halting, with a marked Mexican accent, but it was in English!

"Good morning, Madam," the peddler began, as is the way of peddlers. "How are you this morning?"

"Good morning," "Mrs. Bell" replied politely, but without enthusiasm.

"I want to show you some beautiful bedspreads. They are beautiful spreads."

"I have a very good bedspread, thank you. Don't open your case. I can't buy a new spread."

"But my spreads are very beautiful. Don't you like beautiful bedspreads?"

"Yes, I like a beautiful spread. But I have a good spread. I cannot buy another one. I have no money. . . ."

"Do you want it, Madam? It is only twenty-one dollars. You can pay two dollars down and one dollar a week. Write your name here."

"No, I never write my name for strangers. I have no money. I do not want the spread. . . ."

"Give me two dollars. Then write your name. Here is the spread, Madam."

"No, I never write my name for strangers. I never buy on time. Good morning. I must do my work."

And with a firm hand, "Mrs. Bell" latched the screen door and returned proudly to her rocking chair by the window.

She was greeted with little murmurs of pleasure and approval by her neighbors who had been following the conversation on their lesson leaflets, noting with enthusiasm the peddler's successful pronunciation of so many difficult words, and "Mrs. Bell's" firm refusal to "write her name for strangers."

"Mrs. Radonitz, what did the peddler have?" asked the friendly leader of the group.

"The peddler had a beautiful bedspread, Miss," Mrs. Radonitz replied with slow care.

"Mrs. Mendez, has Mrs. Bell a bedspread?"

"Yes, Miss, Mrs. Bell has a good bedspread. Picture peddler come me las' wek"

"*Came* to me last week, Mrs. Mendez. What did you say to the picture peddler?"

"I say, I never buy on time. I never write my name for strangers. I must do my work. Good morning."

The class nodded its approval.

"Good for you, Mrs. Mendez! That was splendid!" The teacher's voice was warmly congratulatory.

"So my boy, my girl say, too," Mrs. Mendez exulted, quick tears in her eyes. It had been a moment of triumph for her, that hearty commendation from her strange, clever American children.

One Los Angeles home teacher several years ago found that the cottage for the classes as well as the homes of most of her students, stood on ground for which a very high rental was charged, with no services whatever, not even an adequate water supply. After some study of the situation, she found it possible to obtain much better terms from a real estate dealer who owned a parcel of ground a short distance away, and who was willing to supply city conveniences if his land were put to use. The teacher enlisted the help of the men of the neighborhood in moving the home teacher cottage to a location on this property. At her direction the little house was placed a proper distance back from the street, set up on a foundation above the ground and made

A rehabilitation class of "handicaps" at the county hospital

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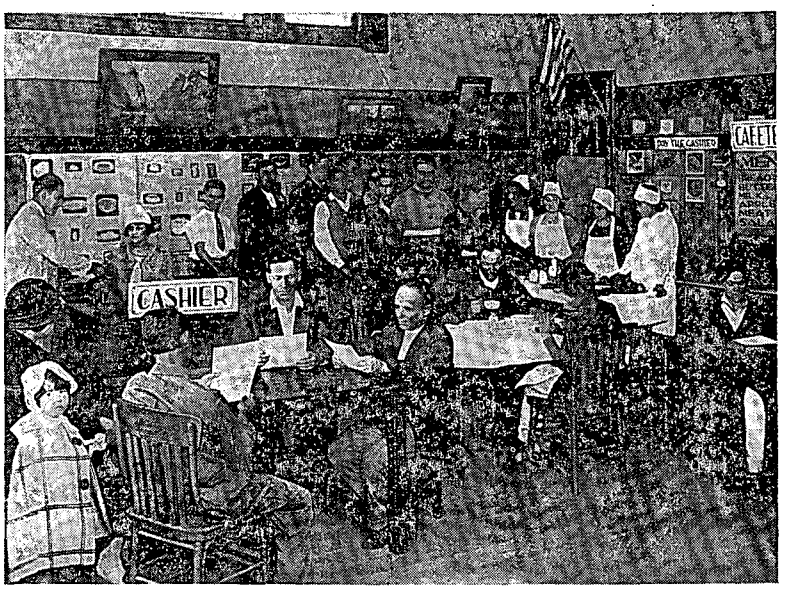
vermin proof. With the assistance of the women of the community, the cottage was painted without and within, and made fresh and attractive. One by one, the other residents of the neighborhood made terms with the same dealer and moved their own flimsy little houses near the home teacher cottage. Each house was placed as the teacher had had the cottage placed, each was raised above the ground and made sanitary, each was freshened and made attractive with paint and paper. In a very literal sense, the home teacher cottage was the model for that community.

DAY nurseries as part of the public school system were invented in order to make it possible for the mothers to go to school. Almost as soon as home teachers began to organize classes for women in Los Angeles, it was found that small children were the greatest difficulty in the way of regular attendance. Bringing the baby along did not seem to simplify matters. Day nurseries managed by the Board of Education were the final solution. Eighteen of these nurseries are now being operated in Los Angeles and it is planned to open seven more. The monthly enrollment in the nurseries runs from 600 to 900 children and the average daily attendance from 350 to 650. The financial condition of the family is considered on entering the children. Unless the family is in dire poverty there is a small fee for each child, usually ten cents a day. Three meals are served daily, breakfast, hot dinner and light lunch in the afternoon. Many of the day nursery charges are the children of wage-earning mothers. Others are in the nursery only while their mothers go to class. In all cases the children are carefully supervised in their play, and their mothers are given many valuable suggestions about child hygiene.

A class of Chinese women

THE home teachers presently became aware of the humiliation and discouragement of older foreign-born children, made to read "The little red hen found a seed" and add two apples plus two apples with the six-year-olds because they did not know English. They invented a special type of classroom for their use. In regular day schools, these older foreign children with a language handicap are now assembled in foreign opportunity rooms under the supervision of the Department of Americanization. Since the purpose of the plan is to help these children adjust as quickly as possible to their immediate environment, the school and community life, and enter the grade suited to their age, their beginning lessons in English have to do with school games and activities. Later, through more advanced lesson material, they gain some idea of the history and government of their adopted country, and of the men and women who have helped in its upbuilding.



The direct method of learning English in operation at the Macy Street evening school in Los Angeles

A special library, with magazines, pictures charts and modern books has been assembled for the use of the adult education classes. Through this library, which is in charge of the Immigrant Education Department of the Los Angeles City School Library, all the Americanization lessons are mimeographed and circulated. In 1916-17 the circulation of books in the Immigrant Education Department was 3,951. In 1924-5 it was 17,920 books; 46,675 leaflets; 10,979 English for Foreigners and civic texts; and 6,096 supplementary books.

Around some of the schools there has been built up, through the adult classes, a community organization, such as the Custer Community Center, an important factor in the Temple Street district, where 90 per cent of the population is foreign born. Mrs. Maynard Force Thayer, citizenship chairman of the Federation of Women's Clubs, tells of a recent experience as a speaker before this organization:

"When discussion was called for at the close of my talk the result was fairly startling. Having endeavored to 'speak simply and slowly so all would understand' as suggested in the invitation to come, the next half-hour served to convince the speaker that in this attempt at least she had been successful.

(*Continued on page* 338)

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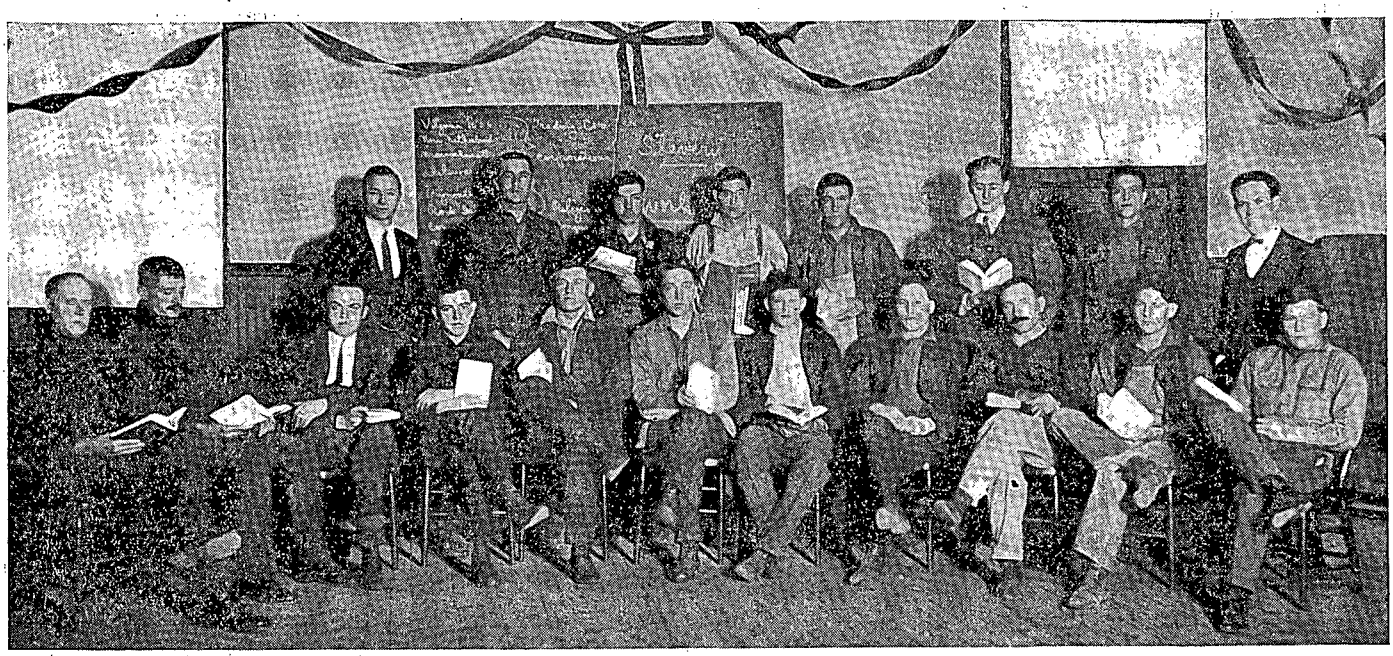

A class in Subdistrict Number 5, of District 12, United Mine Workers of America

Schools the Miners Keep

By THERESA WOLFSON

TEACHING and learning go forward these days in one mining community in southern Illinois in the face of unemployment, hunger and despair. When at the 1924 convention of Subdistrict 5 Miners' Union in Illinois, president Bill Daeck inserted in his annual report a request for a "regular education department," no one foresaw what the education movement within the organization was to become. Two ideas were uppermost in the convention's discussion of it: "Education is a fine thing" and "Miners ought to have education to become better union men." But when the resolution Daeck asked for was passed, few of the officials of the union and fewer still of the rank and file had any definite plan in mind. Yet in spite of the desperate economic situation in the soft coal field in the last two years, one of the most spirited experiments in adult education has been carried forward by the miners' union.

Let me give you its setting: Subdistrict 5 is located in a flat, brown prairie country, the dreary expanse broken here and there by a shabby, unpainted house with a scrawny fence about it. Off on the horizon the mine tipple rises like a huge skeleton, a gaunt monument to the industry carried on underground and to the living men buried there.

Tiny mining camps huddle together in the shadows of the clouds of soft coal smoke. The chief thoroughfare of every camp is furrowed deep with wagon ruts. There is a "Manhattan Cafe" at one end of every Main Street, a miners' hall next to it, a miners' cooperative store and perhaps a chiropractor's office in an abandoned store with a sign at the window calling attention to the "House of Health" within.

THERE are twenty-one mines in Subdistrict 5 which is a subdivision of District 12, United Mine Workers of America. The subdistrict claims 10,000 union members. Once all of them were employed in or around the mines. Today, approximately 6,000 men are working part time, with many of the mines operating only one or two days a week. Nine of the mines are completely shut down. In Kortcamp, Taylor Springs, Stonington, Witt, typical mining camps, the mines have been closed for over a year. "It's not profitable to operate them," has been the response of the operators to every inquiry as to how long the mines would be shut down. Even the recent anthracite strike had no apparent effect upon the employment situation in this soft coal field.

Occasionally miners, many of whom have been out of

"Circuit Riding Teaching"

When Herrin blows off in some new shooting fray reminiscent of border towns, it is today's news and Southern Illinois goes on to the front pages in big type. But the schools the miners keep for themselves in Taylorville and Kortcamp and the other mining settlements of Subdistrict Number 5, and the perigrinations of the Buick that carries their leader from one camp to the next, is news of tomorrow. It is one of the most interesting experiments in workers' education in the country, big with significance in the labor movement, a portent of democracy girding itself in new ways.

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work a year or more, get a job on the highways at thirty-five cents an hour. Great numbers have migrated to the cities and the mine towns hear nothing more from some of them; but the majority have returned to the mining region, hopeless and helpless. There are all too many tales of suicides. A miner despairs of finding work, his children are hungry, he is threatened with eviction. The death benefit which his union or lodge offers his family looms larger and larger in significance. To throw himself down the mine shaft is a quick and easy way to die and seems to be his only chance to provide food and shelter for his family.

Practically every mining camp has its "ring" of bootleggers. Miners have grown desperate enough to do anything, even to "breaking the law" to earn some money for their families during the long period of unemployment. There is a story told in Subdistrict 5 of a miner who was arrested for bootlegging and sentenced to jail for six months. His wife washed and cleaned and managed by sheer will power to keep the family together during the term of her husband's incarceration. When his sentence was up he returned to his family penniless but eager to work. Weeks passed. There was no work in the mines, the union treasury could no longer help the family, and there are no jobs but mine jobs in the district. The wife's courage failed. One day when her husband was helping a neighbor move to another mining camp she sent her four little children out to play and shot herself. When her husband returned that night, it was to find her dying on the floor of the two-room shack she had called home. Death was the only solution this woman could offer to the economic problem of this soft coal region.

The plight of the miners' wives is a serious one—drab lives lived in drab towns overshadowed by deadly monotony. One woman described the fate of herself and hundreds like her thus:

> Our men go to the mines; they meet other miners; they talk and smoke and gossip. Once a week they go to a union meeting; once a year there's a convention in Springfield or Peoria and maybe they get elected to go. They're all crazy to go, too, because they live in a hotel, they can see different sights, and maybe they meet some of those fast women that always hang around cities. But what the hell have we got to look forward to? We get up at five to get breakfast for the men and put up their dinners. From that time until bedtime we have nothing but kids, washing, scrubbing and losing our looks.

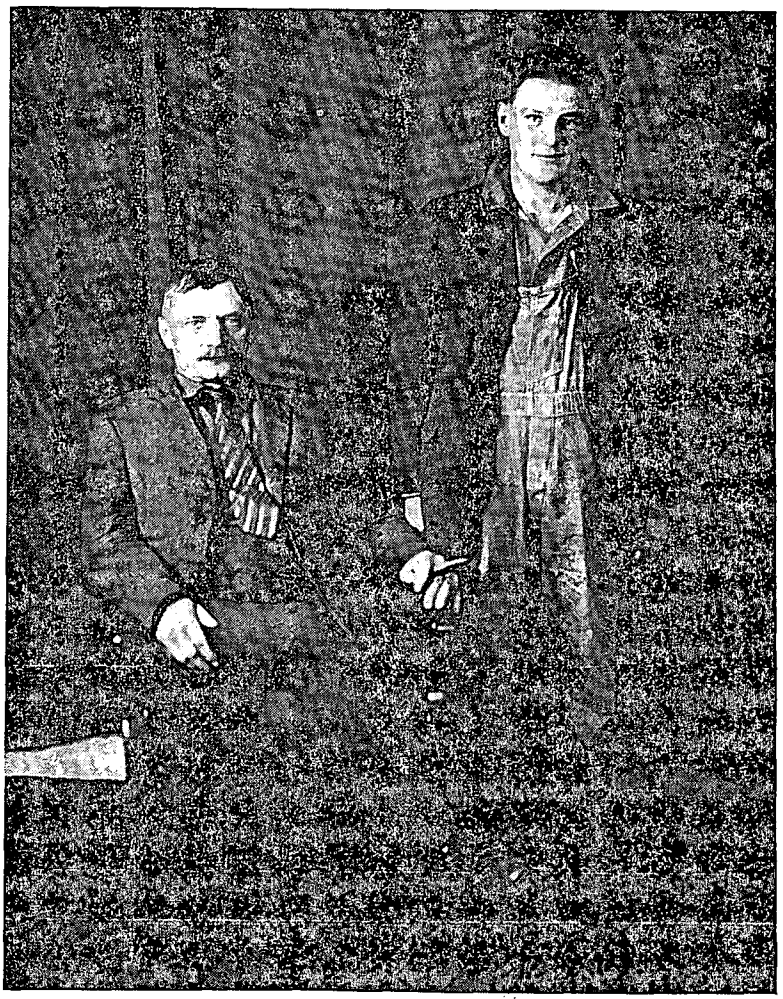
In a number of camps, silk and glass factories have sprung up "to give jobs to miners' wives and children." It is quite usual for a strongly unionized mining camp, with mines shut down, to become the scene of merciless exploitation of miners' women-folk. A silk factory operating in St. Louis just a few hours away from this section, pays its women employes from $18 to $25 a week. The women working in the mining camp silk factories receive $10 to $12 a week. Efforts have been made by the miners to organize these women but the factories threaten to discontinue operations if their workers form a union for "we run only to give jobs to the miners' women during the unemployment."

It is the brave little cooperative store in each camp that makes expistence possible for the families of the unemployed. Organized and supported by the members of the local union, these stores have been "carrying" the miners, providing food and clothing and thus lessening the suffering of the unemployment period. Months after the mines shut down, the cooperative stores struggle along, giving the necessities of life "on time" and borrowing money to keep their own credit alive.

IT has been against such an economic background that a remarkable type of educational work has been developed. It has been significant not only as an educational experiment but as an effort to turn to account the slack of unemployment. From the very beginning the classes of Subdistrict 5 were planned to meet certain conscious needs of the miners. There was first of all the desire to learn to express themselves. As McChrystal, one of the delegates to the 1924 convention, declared:

> You go to the convention and you hear the man on the platform making a great speech. He appeals to your feelings and senses in every shape and form. . . . The man down below has some good ideas in his head but he is afraid to get up and talk because he is afraid he is going to be ridiculed, and nine cases out of ten, it is done.

There was a desire to know all about the soft coal industry, its history, its special problems, its significance. There was a demand for some kind of education that would "help workers match their brains with the brains of the bosses."



The oldest and the youngest student

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There was a clear realization that they did not need vocational training in order to improve their technical skill as miners, but that they did need an intellectual discipline that would equip them for their daily battles.

The convention wrestled with all sorts of plans for reaching all the miners in the subdistrict. It was finally decided to accept President Daeck's report that an educational department be established with an educational director in charge; that classes be held in each mining camp for all those who wanted to study, and that popular lectures be arranged for those who wanted "to ring in on this education" without the expenditure of too much energy. An educational committee of rank and file miners from different camps was elected to supervise the educational work and cooperate with the director. The heart of the plan was expressed by Tom Tippett in his convention speech: "If Mohammed cannot go to the mountain you must bring the mountain to Mohammed; so the job before you is to organize your classes in all your camps and what is more, induce or drive or beat your rank and file into the classes."

For this ambitious program the 1924 convention voted an appropriation of about $5,000. It never occurred to these miners that they could get financial help from sources outside their meager treasury for such an experiment. An education department was to be tried for three months. If it did not meet with a reasonable degree of success within that time it was to be abandoned.

Tom Tippett, a young miner from Peoria, Illinois, was put in charge of the experiment. He is an eager and enthusiastic person, who values an education because he had to work so hard for his own. In making the most of a winning personality to help swing a movement, Tom Tippett has been extraordinarily successful. With unique understanding of the men and women he came in contact with, and with none of the handicaps of a heavy-luggaged, academic mind, Tippett pitched into the job of organizing classes, interesting the miners in the courses to be given and retaining that interest from week to week. Day after day he traveled over battered corduroy roads visiting miners in their homes, stirring up enthusiasm and gathering material for the classes which he taught at night.

THERE are seven classes at the present time with an attendance of almost two hundred students. Each class meets five times a month in sessions lasting two and a half hours. Courses have been given in European history, political history of the United States, history of the American labor movement, labor problems, current events and English.

In his eagerness to give his miner friends what they most want, Tippett has devised a plan for combining current events, labor problems and American history in one course so that each class may secure necessary factual information as well as a crystallization of their own experience. He has divided the current events period into four sections: a discussion of some phase of international relations (when I was in the district the topic happened to be the Locarno treaty); a discussion of some event of national importance such as the anthracite coal strike; a question of state politics or economics; and the period always ends with the threshing out of some problem of the mine in which most of the men work. These local topics vary from a dissection of the mine foreman to the effect of introducing a new machine into the mine.

Tom Tippett

The groups of sturdy, slow moving miners in the camps of Pana, Nokomis, Kincaide and Kortcamp furnish a striking contrast to the educational classes of the needle trades' unions in New York. Seated around the red hot stove that heats the miners' hall, these men, old and young, in their miners' clothes, present a picture very different from that of a gathering of city-bred workers in New York. Books, lectures, discussions, debate, theater, concerts are not a part of their daily intellectual diet as they are with the workers in the needle trades of the eastern cities. Men from French, Italian, German, Scotch and Welsh mines now working in the Southern Illinois field, seem to have certain traits in common, which may or may not be the result of their occupation—slowness of thought and self-expression combined with unusual ability to analyze. The Talmudic tendency, the inclination to quibble over metaphysical points, is utterly foreign to these slow, tenacious minds. Once they assimilate a new fact or a new point of view it becomes an integral part of themselves, convertible into action whenever occasion demands.

The Taylorville class always had the privilege of using the local high school auditorium for monthly popular lectures. One of their speakers happened to be Oscar Ameringer, editor of the Illinois Miner, famous for his ability to put into epigramatic, unforgettable phrases his indictment of the capitalist class. His lecture on The American Workers seriously upset the school board. Tom Tippett said they "almost fumigated the place." The miners' union was denied further use of the hall.

The "boys" had learned in their current events class that the miners constitute the majority of the Taylorville taxpayers. Utilizing what they had learned in their English class to prepare resolutions and publicity material they raised such a howl of protest that the use of the sacred high school auditorium was restored to (*Continued on page* 332)

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...ded Arms and Opened Minds

By RENNIE SMITH, M. P.

THE energies of coal are important. Even more important are the slumbering energies of workers' minds. Short of Civil War, a general strike is the most delicate and dangerous equipoise of wills which can occur in modern society. For this reason it is an intimate and severe test of the integrity and quality of a nation's life. The conduct of the British general strike is a signal indication that workers' education is foundational and its results abiding.

The world has now had experience with two outstanding general strikes. One was definitely of a political character. By its agency the young German Republic was saved in 1919 for further hopeful experimentation, and from the machinations of a military dictatorship. The other, the recent nine days' general strike in Great Britain was of an industrial character. The essential problem at its core, namely, what is to be done with the British coal mining industry, first, as a wealth producing organization, and second, as an exercise of citizenship, is not a new one.

For a century strikes and lockouts have occurred within the industry with almost the persistence of a social law. Perhaps the major part of the energy of conflict has centered on the distribution of wealth within the industry. Owners and managers have attacked the workers for the wages they received. The Duke of Northumberland, with his four hundred thousand dollars a year for royalties, for "doing nothing" as he once on an important occasion admitted, has become for the men the classical symbol of the pent-up wrongs and injustices of a century. In the mind of the labor movement, the negative criticism of earlier days has been steadily amplified by a positive and constructive conception of what the mining industry could become. It is to the British labor movement that the nation is chiefly indebted for whatever ideals it possesses of the future of this basic industry. For years, the notion of treating the industry as a national unit, scientifically planned by social and industrial engineers both in its productive and its selling processes, of the industry in deed and truth as an adventure in citizenship, was the will of but one party in the state. But it was a party in growth, a party with a creative future.

When Lord Chief Justice Sankey as head of the Royal Commission of the Mining Industry in 1919 pronounced in favor of the substance of labor's policy for the industry, a new period had begun. A tremor ran through the nation's life. An English judge whose high tradition it was to judge justly had declared that nineteenth century industrialism in the mining industry, was, logically, dead. It is part of the present tragedy that Justice Sankey's voice effected so little during five subsequent years—years of waste, of unemployment, of progressive degradation of standards—either the conduct of the owners and managers in that industry, or the policy of governments. But though truth may be criminally neglected in the vital part of a nation's life, it does not die. The Royal Commission of 1925-26 reaffirmed in a series of constructive details a large part of the mind of Justice Sankey of 1919. The nation must nationalize its coal; it must clear out the hindrances and the wastes in its industrial life. It cannot perpetuate the follies of three thousand private ownership and private management inefficiencies. The nation must enforce, through its ownership of coal, the amalgamation and combination of petty industries. It must inspire a new national will of scientists, engineers, and craftsmen, who in national action, with "giant power," coal-electricity, will carry the nation to new and greater enterprise.

Organized labor has seen in this constructive plan its hope for the future. That is why British labor rejected with such a unanimous will last July and again this year, the hopeless doctrine of wages-reductions and increases in the hours of labor. It was on this policy of a reconstructive industry and a maximum safeguard of workers' standards that the labor movement resorted to the general strike. This was carried through nine days and nine nights not without provocation and trial, but without the shedding of a drop of blood. It was a triumph of the moral will of millions of workers. The resort was not to violence; but for each worker quietly to preserve his labor energies in his body, with eyes of responsibility fixed on the future.

A collective deed of this order is not a mushroom product. Men's social wills have been evoked in the institutions of trade unionism for a century. In the political Labour Party millions of minds have been quickened and raised to intelligent responsibility and enthusiasm by a personal share in a large and creative policy. Quietly, for a quarter of a century, industrial workers, through study groups, one year classes, three year tutorial classes, at the end of the wage-earners' day, in growing thousands, have entered into the study of social science, of industrial history, economics and the essential problems of modern industry and life. Out of such gatherings of worker-students, steadily multiplying year by year has been raised up a civic power and intelligent understanding, a strength of character and a public spirit, which while they were not yet sufficient to spare the nation the waste of a general strike, were yet sufficient to win even the admiration of enemies for the way in which that strike was conducted. In the settlement no less than in the conduct of the strike, these qualities of enlightened workers' minds and responsible wills have been revealed.

British miners, as indeed all of us, will have many a bitter cup to drink, before our dreams of citizenship and industry come true. Yet the organized workers of Britain have in nine days, added to the moral greatness of the nation. And those who have labored with a patient love in the great field of workers' minds; they who have gone from group to group for a generation, carrying the torch of knowledge and the undying fire of all that yet may be, will see, in the conduct of this general strike and the manner of its issue, that which makes the evening pipe smoke sweetly and the round earth the home and friend of man.

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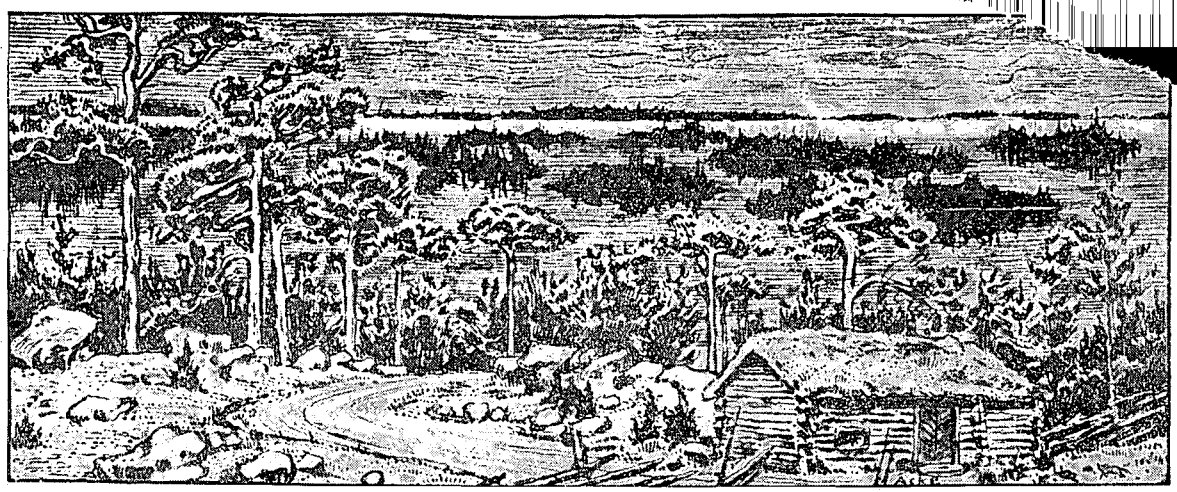

From Topelius' Börnenes Bog.

The Secret of the Independent Farmers of Denmark

By JOSEPH K. HART

THE Danish farmer is no longer a man with the hoe. He is an "independent farmer" —at home on his own soil. In the Danish country-side there is a population of about a million adults living in hundreds of agricultural villages and small towns. Sixty years ago the inhabitants of these same areas were mostly peasants—"bowed by the weight of centuries"—discouraged by the failure of their long efforts to recover from the ruin that came upon the North in the Napoleonic wars, and especially disheartened, just then, by the disastrous outcome of the recent war with Prussia, through which Denmark had lost her southern provinces of Schleswig and Holstein. As we shall see, all that discouragement has been overcome. Between the conditions that existed sixty years ago and those of today the distance is enormous. It is likely that no other land can show as great advance in prosperity and culture as Denmark has achieved in those sixty years.

As I pointed out in my first article, the Danes insist that this distance has been covered because primarily of the new spirit that was infused into the national life after 1865 by the People's Highschools. Three hundred thousand of the present adult population of the Danish country-side have been students, at one time or another, in those schools. That is to say, 30 per cent of the men and women of Denmark's rural and village communities have been fully exposed to that special type of education which was organized and is maintained for the purpose of "awakening personality and developing responsibility." Nowhere else in the world, I suppose, can any such figures be shown: 30 per cent of the adult population with an intellectual vitality that is at least the equal of that secured in the colleges of America! In Denmark, if anywhere on the earth, we should be able to judge a type of education by its results. What then are the social fruits of this Danish People's Highschool movement? What is the civilization of the Danish country-side?

Always, everywhere civilization rests upon a physical basis. The territory of Denmark comprises the peninsula of Jutland and more than five hundred islands, of which Zealand and Fyn are the largest and most important. The total area is something more than 16,000 square miles—about half the size of the state of Indiana. Of this area, about 20 per cent is uncultivable, being drift sands and dunes, heath and heather hills, bogs, and forests. With respect to the remainder, nature was not wholly kind. Denmark has no coal, no minerals or metals, and no waterpower. The sources of her wealth have been and are the soil, much of which was not naturally very fertile; and the sea, which though treacherous as are all northern seas, has ever been extremely bountiful. Out of the materials provided by the rarely friendly seas and the uncertainly fertile soils, Denmark has laid the foundations of her remarkable national economy; in these she has found the economic footholds of her splendid independence. Her people, by their energies and intelligence, have overcome the handicaps of fate, and taken

Andersen's New Fairyland

It's magic is not that of wands and wishing rings—but the folk culture of the older heath, the village spirit, the leaven of modern science and a fourth factor which had the genius to recognize the others and weave them into the substance of civilization. The factor was the People's Highschool, which Professor Hart interprets for us in his series of articles.

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their place among the nations—"without fear and without reproach."

The country-side, itself, tells the long story. A journey from Esbjerg, on the west coast—the port to which most of the British trade with Denmark sails—to Copenhagen, the capital, on the island of Zealand, on the east coast, unfolds bit by bit the pageant of man's centuries-long struggle with, and mastery over, the refractory resources nature had provided. Esbjerg, itself, is an accident: a city of 25,000 inhabitants that hides between a sandy reef thrown up by the incessant waves and winds of the North Sea and the long ridges of the sand dunes that line the whole west coast of Jutland—its one excuse for being that, somewhere on the west coast, a harbor was needed where the trains that bring the rich agricultural exports of East Jutland and Fyn could meet the ships that would carry those exports to their natural market, the manufacturing cities of Great Britain; and this spot seemed best for such a port. So, within thirty years, Esbjerg has grown—from absolutely nothing to its present estate: it tells the story of the growth of Danish export trade and, hence, of Denmark's growing prosperity.

Leaving Esbjerg by train, we plunge at once into the dune country—ten miles or so of the most dreary, barren waste, as primitive as though man still were of the distant future. But just beyond the dunes, we come upon the heather hills and the heath, where scattering evidences of man's first fierce battle with the soil appear. Knut Hamsun's Growth of the Soil is a Norwegian story; but it deals with this same sort of primitive heath, and its scene might have been laid in almost any part of the heath lands of Denmark. Almost all of Denmark is an epic of the making of a soil.

As we go eastward, the hills become softer, lower, more tractable—until they merge at length into the long rolling farm lands of east Jutland where everything begins to wear the aspect of control and patient submission to the will of man. Here and there are remnants of the original forests; here and there stretches of bog. Both forest and bog are valuable, of course, within limits: the forests for lumber and the bogs for peat.

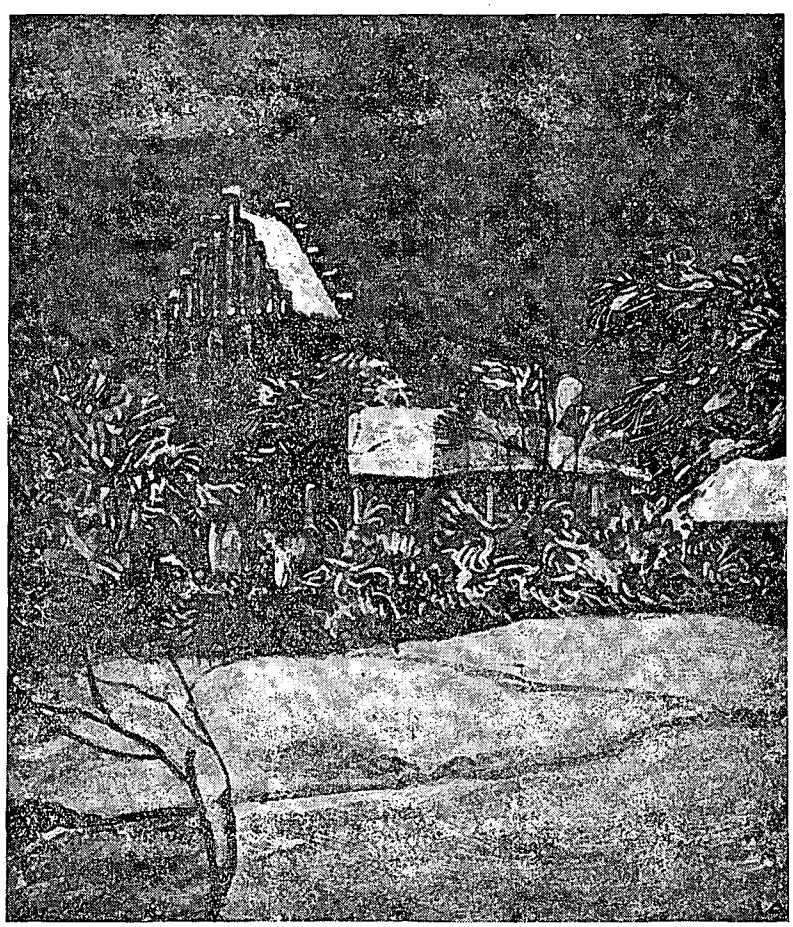
Presently we come to Fredericia, and the Little Belt, the narrow strait that divides the island of Fyn from the main land. The train is ferried over to the island. This is a state railroad, and the service is all that could be asked for. We are on a hurtigtog or express train, and we lose no time. We plunge into the heart of Fyn. We come to Odense, a city of 50,000 inhabitants, once the capital of Denmark, now a somewhat uninteresting, modernized city, which sedulously treasures its one heritage—the little old house where Hans Christian Andersen was born.

As we leave Odense, traveling through the finest agricultural areas of all Denmark, where every tiniest bit of land has been subdued to man's most careful whim, let me linger long enough to draw, as best I may, a pen-picture of the scene. It is a picture several times observed, for I passed this way more than once—a picture that can never be lost from my memory.

Against the gently undulating country-side, which rises across green meadows and far-stretching fields of wheat and rye and oats to low hills in the distance, cluster the houses of the rural villages. White walls lift out of green foregrounds; red roofs cover the walls. This is not a garish red; it is that red which is the complement of the green of the fields—so that, as one looks, the colors interchange: roofs become momentarily green, and the meadows are dotted with flecks of shifting, dancing reds. The village becomes one with the fields: it is the home of busy people who are native to the soil, and who accept their nativity and build their lives of it. Over all are skies of that brilliant blue which is to be found nowhere but far from cities and near the sea—with now and again a great storm-cloud lifting its front against the west. This is the setting and frame of the Danish country-side.

But this is not a picture in still life: it is a scene of many-sided activities. About each house is a garden: the Dane must have his garden. One part of it he gives to fruits—of every sort known to the climate. Vegetables fill a second part. The third is reserved for flowers and roses—which grow in rich and colorful profusion. The garden may, perhaps, be a bit too formal. No one can miss the fact of its existence.

Beyond the garden lie the fields. Here agriculture has reached unusual competence. Seventy-five years ago, it was, like all European farming, still a primitive peasant drudgery, its processes dating from Neolithic times. Today, all is changed. Every scientific discovery that can be employed in these rural arts is here known and used. The Danish farm, large or small, is a congeries of natural elements, native or imported—soils, fertilizers, tools, power, seeds,



From Vore Julesange

A village church

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and seasons—all organized for the production of a desired crop. Yet this farm is not a factory—with the setting of factory industry. It is still a country farm: fat cattle graze in lush meadows—even though they are staked in straight lines so that they graze the fields evenly from end to end; brooks still run lazily over their pebbles, even though their banks are clean; and the children of the country-side still go along the winding roads to and from their country, or rather village schools, as in any idyllic country-side of the past, before agricultural science was invented.

Far and wide these villages and their encompassing farms stretch across the island of Fyn—down to the eastern coast—where we come to the Great Belt, a wide strait that separates Fyn from Zealand. Here the train must again be ferried—this time a distance of twenty miles. But on a July day who would not be glad to lie on the top deck of one of these great ferries and look into the infinite deeps of these blue northern skies, or watch the unbroken ranks of the gulls that follow the ferry with an even flight? Only twenty miles? These waters are blue as the skies, and clear, and peaceful now. But this Great Belt is one of the danger zones in international affairs. Whatever, or whoever enters, or leaves, the Baltic from the North Sea—and great wars have been fought and, maybe, others will yet be fought over just this question—must traverse either this Great Belt, to the westward of Zealand, or that narrow strait between Zealand and Sweden which at Elsinore is less than two miles wide. It is still a question whether this Great Belt is Denmark's private water-way or an international channel through which, both in peace and in war, the shipping of the world may freely go. Where now our ferry dreamily passes, was once a favorite maneuvering place of the German navy—"before the War."

BUT here we are, too soon, at our anchorage on Zealand. Our train is quickly on its firm rails, and is off for Copenhagen. We pass through many beautiful farming areas and attractive towns, especially through Roskilde, where the great Domkirke, Denmark's Westminster Abbey, stands. Then, with a wide swing to the north, we wind through the outskirts of the capital, catch a few fleeting glimpses of the shipping in the harbor, and plunge into the subway that brings us to rest at last in the greatest city of the North, Copenhagen, where—at least from the standpoint of city life and culture—the efforts of men have reached their northern culmination. The pageant is over: we have come from the barren dunes and the recalcitrant heath of the still primitive West through all the stages of history to the climax of civilization in the royal city. There remains for us the pleasure of discovering in what the various elements of this civilization consist.

But our interest is not with cities, now. We return to the country, and to the civilization of the country-side. The economic organization of the agricultural community—always the fundamental factor in a civilization—must first be noted. The total agricultural area of Denmark is somewhat in excess of eight million acres; the agricultural population is slightly in excess of one million. The number of agricultural holdings is a little above two hundred thousand, distributed, according to the latest available figures:

Under 7 acres, 44,000 holdings
Between 7 and 37 acres, 90,000 holdings
Between 37 and 148 acres, 66,000 holdings
Between 148 and 300 acres, 4,000 holdings
Between 300 and 600 acres, 900 holdings
Over 600 acres, 400 holdings.

It thus appears that the smaller farms are in the great majority, and that by far the greater part of the agricultural area is taken up by medium sized farms. The large farms cover less than 10 per cent of the total area. Moreover, the tendency of Danish custom and legislation is toward the maintenance of the greatest possible number of independent farms. There is definite legislation forbidding the concentration of large agricultural holdings. In addition, it should be pointed out that not less than 93 per cent of these farms are owned by the farmers, themselves. It was the basic principle of Bishop Grundtvig's economy—in urging upon the people the development of the folk highschools—that "very few should have more than they need, and fewer still should have less than they need." Acting upon his principle, Denmark has never surrendered control of her economic life to far-fetched "economic laws"—most of which have been invented—in other lands—for the protection of the *status quo*.

The dependability of these economic arrangements is assured by public opinion acting through the state. As I have pointed out, Denmark's national prosperity rests quite definitely upon the soil, and the government is prepared to go to any lengths to make sure that agriculture has its chance. For example, the breaking up of the great estates was for many years a definite program of the state; and up to 1924, when the process had been essentially completed, it was possible for a farm laborer to borrow up to 90 per cent of the value of the land on any piece of land he wanted to buy, provided the value did not exceed 20,000 *kroner*. In addition to this, the state gave him a direct subvention of 2,000 *kroner* for the erection of buildings. None the less, it must be understood that Danish agriculture and agricultural organizations of whatever sort have developed on foundations of complete freedom, without public intervention, except as the state has come to the help of the needy with limited financial aid. How this freedom operates we shall see a little later.

THE chief lines of production in Danish agriculture now are dairy farming and the raising of hogs, with poultry products following close behind. As indicative of the extent of Danish production and export, we may consider dairy products. The country produces annually about 3,500,000 tons of milk. Of this, 400,000 tons—about 800,000,000 pints—is consumed annually as fresh milk, within the nation. The balance is used principally in making butter, of which about 120,000 tons is produced annually—say 240,000,000 pounds. Of this amount 112,000 tons is annually exported—most of this to Great Britain. Similar figures covering meat products, poultry products, and certain other lesser materials, could be presented. But these are enough to indicate the enormous extent of Denmark's intensive productivity and her export interests.

Now, when the Danish farmer exports 112,000 tons of butter in a single year, he has a right to think of himself as an industrialist of no mean consequence—as a member of no mean nation. And this the farmer does export. For the Danish farmer's interest in his crop does not end with the producing. He markets what he produces. The American farmer is permitted to handle the production end of his industry, but the commercial end is not in his control: others, more or less kindly disposed, take these things to

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the market for him—at his expense. For many years the Danish farmer has fought for the control of his own markets—in order that he might have the profits of his production, as well as mere wages for his work—which is about all the American farmer gets out of his "independence." The Danish farmer has won his fight: he is, today, in almost completely undisputed control of his markets. He has won his fight—which means his economic independence (and his cultural independence, as well)—because, as one Danish authority puts it, "of the high standard of education attained by the rural population."

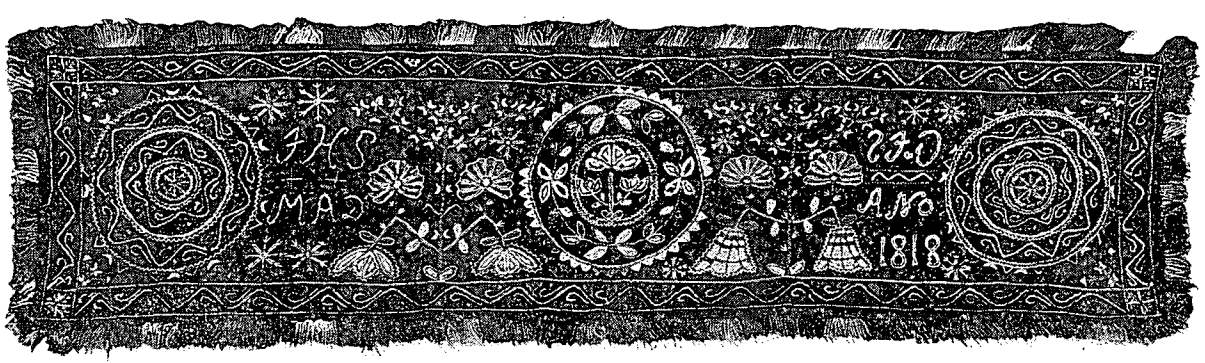
This high standard of education expresses itself, first of all, in the famous Danish cooperatives. The Danish farmer sells what he sells, and buys what he buys, through his own organizations. With the help of his neighbors, he carries his own risks, including the risks of the markets: he takes the losses when there are losses,, and the gains when there are gains; and he sticks—through both profit and loss, through fat years and lean. He is most likely a "small farmer." These small farmers carry most of the load of Danish agriculture. But by means of these extensive cooperative organizations which ramify into every branch of farming, these small farmers are able to participate in all the advantages of large-scale operations. In fact, this Danish system of small farmers and their cooperative organizations combines all the best features of personal initiative as demonstrated on small farms, and large-scale selling and buying, as practiced on large estates. This combination of the advantages of large-scale farming with the great social advantages which the small farm and the small farmers otherwise enjoy explains much that has been fundamental in Danish national life in the last fifty years.

A word must be said as to the extent of this cooperative movement. About 184,000 of the Danish farms out of a total of some 205,000 are members of cooperative dairies, of which there are 1,400. About 86 per cent of the dairy cows are under these dairies. The cooperative dairies are further amalgamated into dairy unions, for the purpose of promoting their joint interests; and, in addition, many of the dairies have joined together in the organization of eleven butter-export associations. Other types of products—pork, eggs, cattle, and the like—have their similar organizations. For the buying of the materials the farmers need, correlative organizations exist. For example The Danish Cooperative Fertilizer Supply Society has a membership of about 74,000 and it furnishes about one third of the total fertilizer import. Finally, there is a central organization of all the Danish cooperative societies—the Union of Danish Cooperative Societies (*De Samvirkende Danske Andelsselskaber*) with a central office in Copenhagen, and with an executive secretary who knows not only Denmark and Danish industry, but the world and the world's industries.

No such net-work of voluntary organizations exists elsewhere in the world. But it must be understood that this cooperative movement is not exclusively, or even fundamentally, economic. If it were, it probably could not have lasted so long. It is the means by which rural and village Denmark has achieved its intellectual, moral, cultural and economic freedoms. Danish cooperation is not fundamentally economic though it includes the economic factors, of course. It is the expression of the whole life of the country-side. It was not brought from the city to the country; is was not "sold" to the people by "experts" or by "leaders"; it was not recommended by "business men"; it did not come over from "economics" to the rest of the community; it did not come from the *outside,* in any sense of the word. It came out of the grass roots. It is in some part the survival of the old village spirit; in other part, it is the expression of the growing intelligence and understanding of the people. The people have slowly *made up their minds* to control the conditions of their living, and to make the machinery of life subordinate to the spirit of life: they have slowly learned how to do this. They have dramatized the whole procedure in their folk highschools, which year by year, maintain an intense popularity with both young and old, as is shown by the fact that at least 30 per cent of all adults have taken advantage of these schools. That is to say, among the Danes, cooperation is *the socially intelligent way of living.*

Denmark is still a land with an agricultural economy; but that economy is not any longer a *peasant* economy, or a *Neolithic* economy. The farmer is, today, an independent citizen and a scientist. And when my Copenhagen friend said to me: "You must remember that ours is still a rural economy," I detected no slightest trace of apology or embarrassment in his voice or manner. He was not apologizing: he was merely stating a fact—a fact of which indeed he seemed to be the least bit proud, but which I, the product of an American farm—a middle westerner and now a resident of cities—found some difficulty in swallowing all at one gulp.

The independence of the Danish farmer is perhaps shown most clearly by the facts of his political position. Of course, economic power always carries with it political power. The small farmer has long been in Danish politics. He has a party of his own. In the present coalition government, this party, the Radical Left, occupies the second position—the Labor party of the (*Continued on page* 340)



Courtesy of the Brooklyn Institute of Arts and Sciences.

An ecclesiastical panel of Danish wool embroidery

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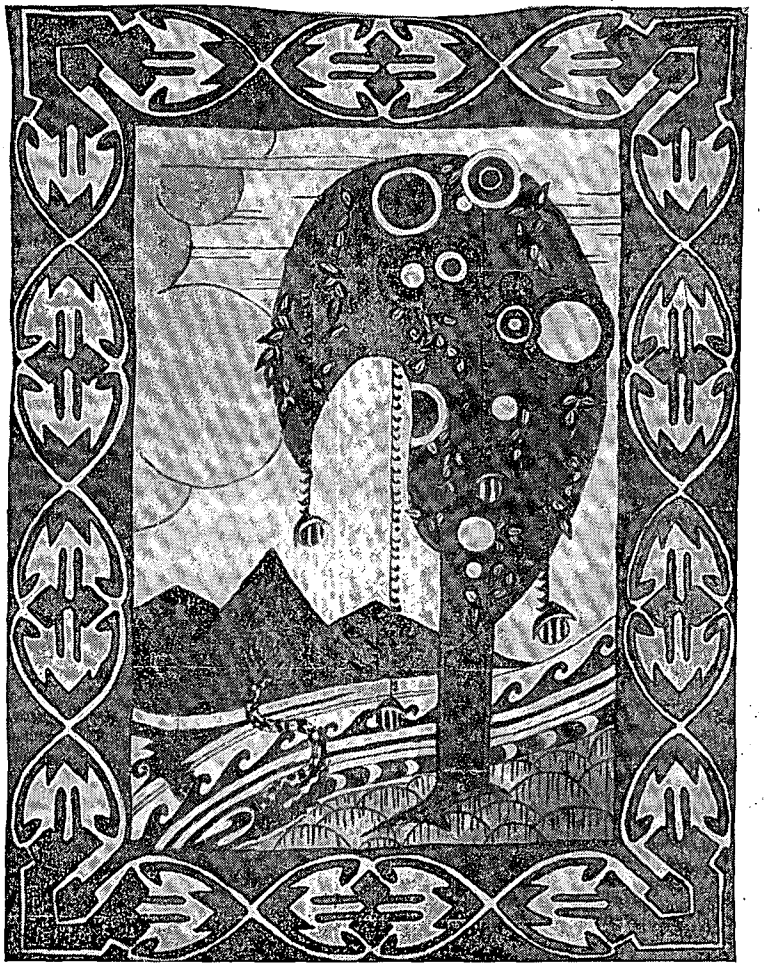

A batik wall decoration; the lollipop tree

Art Education Emphasizing Creative Imagination

As it evolves at the Ethical Culture School, New York

THERE is a new educational pattern in the scheme of the Prevocational Art Department of the Ethical Culture School, New York. For a long time schoolmen have seen specialization and broad general culture as parallels which could never meet. In our plan they are parts of one well-rounded, interrelated whole. An art student is usually so in love with his special subject that he is either indifferent or hostile to academic work; yet he must make friends with science, history and literature if he is to live and work intelligently. Our theory is that he can be lifted out of this narrow preoccupation if we relate his academic courses to his interest in art. In physics he studies light and color; etching requires a knowledge of chemistry; design makes use of creative imagination; sketching, illustration and composition classes relate the work in anatomy, literature and history. The student himself discovers that literary skill is not enough. His art becomes more vital to him against this enriched background; his deeper understanding makes him more patient in gaining craftsmanlike control of the artist's tools and materials. Specialized training and broad general culture are fused into a well related unity. The drawings on this and the facing page are examples of the working out of this educational plan with students between thirteen and fourteen years of age. Each child uses his imagination freely in applying the principles of design. HERBERT R. KNIFFIN

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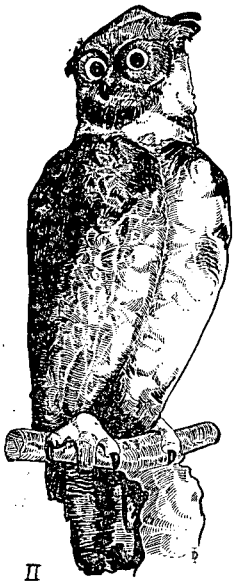
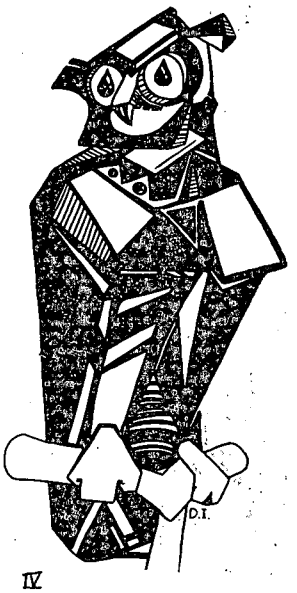
I



II

III



IV

A sequence illustrative of the four steps between pure representation and abstract design. No. 1 is the naturalistic owl drawn from a stuffed specimen; No. 2, a study of the medium of pen and ink and texture; No. 3, conventionalization for the purpose of decorative design; No. 4, complete abstraction

THE PRINCIPLE OF OPPOSITION IN DESIGN

LINE, dark and light, and color are the structural elements by means of which the student externalizes his mental concept of fine spacing of lines of curvilinear and angular variation. Rhythm of curves suggesting clouds and water symbol, angular lines suggesting opposition, symbolize land and rock formation. To the above was added color, symbolic properties of light and shadow as related to colors which have sunshine and light and shadow in their make-up. In the four designs at the lower corners of these pages, the principle of opposition is used by the younger children in the application of bird and animal motifs to the simple division of space into black and white design.

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Painting as a Channel for the Subjective Life

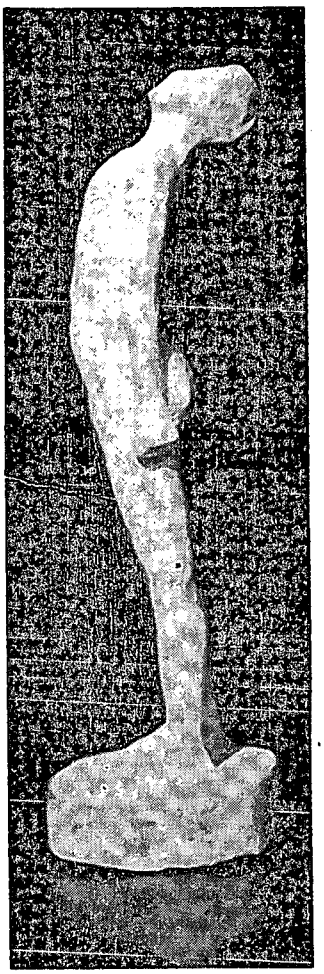
in the art classes at the Walden School

ART is of value to the individual as far as it liberates his spirit and permits him to grow. It only possesses this value for him when it springs from the deepest well within himself. Unknown to him it must be an expression of his own soul in its constantly changing states. Art should lead to a development of the emotions, the irrational part of man. Here lie all varietes of feeling, the wild as well as the calm; dark moods as well as light. Only when the whole nature of man is accepted can life or art have vitality. Therefore, any subject a child selects is acceptable, for this work the artist requires free choice.

A young child needs very little help. His art originates in play. For him the world of fantasy is often greater than the world of reality. He is uncritical and easily pleased. As he grows older he is more often dissatisfied. The painting projected on canvas may fail to express the image in his mind. At this point the teacher is needed to help him gain the necessary technique to bridge the gap. Work and self-discipline begin here of their own accord, stimulated by his innate desire for perfection.

The reproductions below illustrate the way in which the self finds form to express its essential life.

FLORENCE CANE

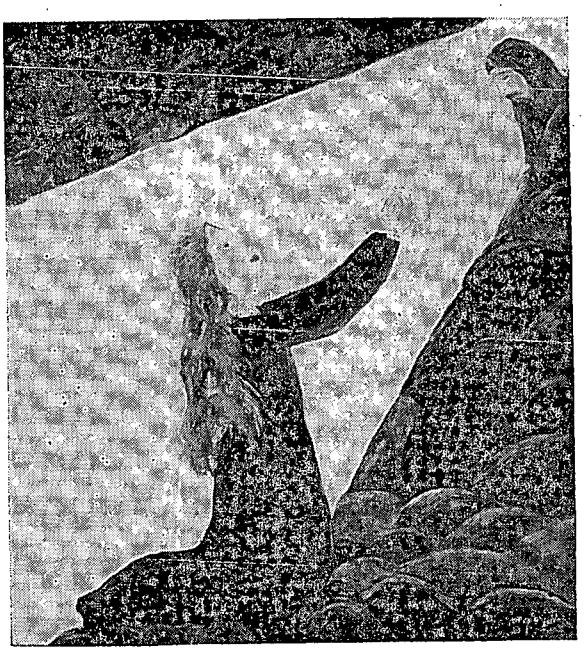


STRUGGLE

In sculpture as well as in painting, youth expresses its vigor and aspiration. This youth was modelled by a child of 12 in the class of Ruth Fairbank Smith at Walden School

SELF ASSERTION

A powerful horse standing on a mountain top, well poised and confident in his strength, describes the young girl of 14 who painted it



ASPIRATION

A young girl praying reveals the aspirant mood of adolescence. She kneels on stones; this suggests the acceptance of difficulty by the artist, a fusion of the dream and reality which indicates a balance in the individual. Painted by a girl of 15

LOVE

Head of a young man in a shaft of light, emerging from green leaves, suggests the birth of the soul image. Painted by a girl of 14

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Golden Lads and Girls

By HUGHES MEARNS

RICHER results may be expected of the school-child, richer than our forbears dreamed of; and not through the method of "lessons" or "subjects" imposed as tasks from without, but by a cultivation of the spirit that is within. "Lessons" and "subjects" there must be, of course, for the school-child needs to learn to move about in a world of alien fact; but we are losing our former faith in the salvation that comes through information.

Something Greek is coming back to education; for the beauty and the power of the Hellenes were always a result of self-cultivation in taste, never a slavery to information; they danced, sang, talked endlessly, tuned the body and mind to its best rhythms, and through these intangibles they probed the limits of human understanding; but they did not know that the earth was a globe, nor were they concerned that the chief city of Madagascar is Antananarivo.

The key-word, so far as the schools are concerned, is environment rather than lessons. Lessons do draw out the spirit of many, especially those of the scholarly type, but a skilfully set up environment, as the teachers in the progressive schools are now well aware, will do general magic, will start a moving creative spirit in the least hopeful, will well-nigh "draw three souls out of one weaver"!

The story of the setting up of one such environment I told in Creative Youth; wherein illustration was given in abundance of the sheer beauty and power in the products of the literary art that is made possible when a whole school has faith in the inner spirit of childhood and has courage to permit that spirit really to grow. "The exhibit is nothing short of astounding," writes Louis Untermeyer in Living Literature. "I doubt if any school in either hemisphere—short of Franz Cizek's amazing department of the *Kunstgewerbeschule* in Vienna — could show nearly an average of downright accomplishment."

But the literary achievement is only one side of the story; for in the environment thus set up, where free play was given to the instinctive artistry of childhood, where the fears of precise authorities were set at rest, where the pupils were invited and encouraged by sympathetic teachers to summon the best that was in them, self-expression found its satisfaction in achievement in all phases of school work. Dr. Knowlton's recent book, Making History Graphic, is crowded with illustration from these same young people; Satis N. Coleman's Creative Music shows them in a setting of violin, cello, mirimba, all of their own making; Caroline B. Zachry in Illustrations of English Work in the Junior High School displays them in every grade of creative composition.

WITH the help of an informal group composed of representatives of the elementary school, the junior high school, the senior school, and the library, assisted by the administrative officers and later by the association of parents, an attempt was made in the Lincoln School of Teachers College, New York city, to experiment directly with the literary powers and the literary appreciations of school children.

We began our experiment with certain definite knowledge about the ways of child-life. We knew that children do have natural artistic gifts: nearly all children draw, invent stories and jingles expressive of their rich, imagining lives, play the serious actor in vivid dramas of their own spontaneous construction; and they perform all these activities with an energetic absorption in the performance that makes our own adult exertions seem in comparison dull and lazy. We knew, too, that they do their best work at tasks that are self-initiated. We knew all about their untiring pitting of strength of mind and body in the solution of the problems of their own significant lives. These facts about them we knew and sought to use in the schoolroom.

We also knew how abruptly all the quick spirit of their lives is destroyed by ignoring their own conception of life values and substituting our own. We knew how easily they are stilled by authority; how submissively they surrender their own free spirits at the word of command from us. Of their obedience to our wishes we teachers had had ample evidence, yet we began our experiment with a distrust of our own powers to lead! Youth, we felt, had something to teach us, a dumb, inarticulate, worthy something; this we resolved, if possible, to discover.

First, we set ourselves the task of finding those secret products of the expressional side of youth which are done, as we are aware, with all the intense striving of the artist — verse, imaginative stories and sketches, "books" in imitation of print, original puzzles, mysterious languages, plans of startingly new "inventions"—and while all of these types came forth shyly when we had won the right to have them shown to us, we centered our interest upon imaginative prose and verse.

AT the very start—it was in the eighth grade — we found three girls who had been secretly writing "poetry" ever

Hidden Treasure

During the past half dozen years Lincoln School, the well known experimental school of Teachers' College, Columbia University, has given to more than four hundred children a year, freedom, understanding, and encouragement to self expression, unhampered by the rigid frame of a curriculum based on the compulsory acquisition of facts. One result of the experiment has been the outpouring of the many-hued dreams and fancies of childhood through the poems the children have written. Hughes Mearns, until recently on the staff of Lincoln School, believes that equal riches "in power and in appreciation" are "probably lying undiscovered in every classroom in the land."

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since they could remember. They had already composed vertible books, but had no time dreamed of showing them to a teacher, or to any adults. One of these verses is presented here as a type of dolly lullaby which is common enough as an expression of young girl interests, but not by any means commonly expressed:

The Wind Is a Shepherd

The wind is a shepherd;
He drives his clouds
Across a field of blue.
The moon puts her face up
Behind them now
And sings a song to you.

So, sleep, my baby,
And the wind will keep the clouds,
And we'll look at them tomorrow,
Me and you,
As he hurries them through meadows
And they lay them down to rest
In a field of blue.

It is in the eighth grade when this sort of activity generally dies out. The versifying of our three girls would have gone the way of other unencouraged child artistry, we suspect, had we not deliberately brought it forth into the warming influence of our best praise. The mere assumption of interest in these early scrawling attempts to express the emotional sides of their lives was enough to stir these three youngsters to a continuous making of verse; it led to a gradual growth in expressional power until one of them, the author of The Wind is a Shepherd, was represented some three years later in Braithwaite's Anthology of Magazine Verse as worthy of a place among the authors of the best contemporary poetry in America. Another of this group was rated by Untermeyer five years later as among the distinguished poetic wits; and all three have received the tribute of a publisher's request for a volume of their work.

One of our early discoveries was of a youth with a remarkable facility in clear-cut unconventional phrasing. Whether it was due to our encouragement it is difficult to say, or to a native gift that would have survived even the coldest of schoolroom teachers, his muse grew increasingly prolific and skillful, until one April day he gave us a spring song that, I judge from its constant reprinting, must already have given joy to thousands:

Spring Venders

O, blessed be the venders in the street
That flaunt their jaunty splendors in the street:
Violets and daffodils,
Whirligigs and windmills,
Bright balloons,
Rusty tunes,
Doughnuts strung on spindles!

Yet the doughnut-vender never sells his crullers;
Just the odor serves to make the children sigh;
While balloons and toys sell only for their colors—
The flimsy stuff they're made of who would buy?
No one wants the music or a flower
Who flings a coin to hear machinery start,
Or pays for blooms that wither in an hour?
He only buys the April in his heart.

We did not teach. We asked only for that rare sincere note in feeling or in observation that makes the voice of one human being different from all others. To find that unique self-expression was the aim of our search, for that, we believed, would always be art. Slowly—reluctantly often—the conventional was discarded, the imitated thing, the learned thing; we were patient; results came, a very few at first, then an outpouring. Of the sixty pupils who stayed with us during the five years, forty are authentic poets; and not one of those who remained failed to express himself in some artistic medium from singing to block printing.

Often our finds in verse were too personal for general circulation; and this brought to us a knowledge of a more or less rare art-form, art for its own sake literally, written solely for the private satisfactions of the creator. One such poem I have before me, dear because of reasons that may not be spoken of here, whose whole meaning can never be clear now but whose strange beauty is altogether real:

I Hear

I stand alone;
I stand alone, well aware
Of the step, step, step
Of my mind.

I hear—
You cannot make me deaf
To the drum of the treble clef—
I hear my mind.

I prayed and I am praying,
But you shall never know
My mind.

RESULTS are always difficult to measure when the subject is art. Those of us who saw the spirit take on strength, who saw a supple maturity supplant weak dependence, we have no doubts about the value of an education which makes its aim the largest cultivation of native gifts. We learn by doing, is the oldest of the modern educational slogans, but it is commonly interpreted as doing what someone else has commanded; but learning by self-activity self-approved and, if possible, self-initiated needs no alien commands; and its final reaches are beyond the goal set by the most militant of teacher-overseers. These young persons not only created literature but they read literature with joy and understanding.

One might test one's own appreciation of literature, be he teacher of letters or mere lay reader, by an examination of the titles which these boys and girls selected in their eleventh grade (junior year, high school) to represent their notion of an anthology of modern poetry. Space does not permit of a listing of more than the first twenty-five, those that they deemed best of all:

CLASS I: William Rose Benet, The Falconer of God, The Horse Thief; Adelaide Crapsey, Triad; Robert Frost, Mending Wall, Stopping by Woods on a Snowy Evening; Ralph Hodgson, Eve; Sidney Lanier, The Marshes of Glynn; Vachel Lindsay, The Chinese Nightingale; (*Continued on page* 333)

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Ethics and Education

By RICHARD C. CABOT, M. D.

IS *any* sort of education worth while unless it is centered in *ethical education?* With this question I was brought face to face by the World War, which was, so far as I see, due to the natural foolishness and selfishness of man quite unrestrained, if anything made more effective, by our present style of education, that is, by our increasing general enlightenment, and by the possession of that body of impartially transmitted information based on natural science which the liberal tradition of the nineteenth century had counted on to make men civilized and therefore good. The educational creed of our grandfathers was based on the belief that man hitherto has been smothered in ignorance and *therefore* has behaved no better than he should. Give him truth and you make him free. When free of ignorance and oppression he will choose the right by the natural trend of his being.

The World War showed to my thinking that education so conceived is, like physical science, a blessing or a curse according to the purposes for which its results are used. If there is no *education of men's purposes,* if there is no ethical basis at the foundation of education, then the more we know, the smarter villains and livelier crooks we may be. Knowledge, whether we call it by the Latin name of "science" or not, is ethically neutral. Like a hatchet it can be used to construct or to destroy. It has no ethical trends of its own. The more highly educated we are the worse if ethics is left out. For the highly educated man without ethics is only the more dangerous beast equipped with that collection of tools which modern science puts at his disposal.

Reading, writing, mathematics, geography, history, the natural sciences, the foreign languages, constitute a basket of valuable and dangerous tools. They incline us neither to do right nor to do wrong. With strict neutrality they give us the means of doing good or doing evil, whichever our natures and our temptations lead us to prefer.

All this was of course just as true before the world war brought us face to face with the violation of Belgium, the secret treaties, the use of poison-gas and submarines, or the organized and perfected lie-factories of propagandic attack and propagandic defense. But never, I take it, had education been used so effectively to spread lies and hatred among men, women, and children as in the years 1914-1918, through that terrible instrument since then become so familiar under the caption of "propaganda." The use of this instrument upon me and its effects upon me during the war are among the most gruesome of my adventures on the borderlands of ethics—where ethics is touched and may be blighted by "education."

So I came home from France after the war branded with the conviction that non-ethical education was just as apt to be a curse as a blessing and that so far as science (and especially biology) was taken as the guide to educational method and education we were doing nothing in our schools to prevent or to postpone another hideous world disaster, like the Great War.

But is our present educational system in school and college non-ethical? Is ethics, the attempt to mold the purposes of youth for virtue, left out of our public school system and our colleges? I have often discussed this question animatedly with my wife who knows vastly more about it than I do, and who in the end usually convinces me that I am in the wrong. I point to the utter moral neutrality of the curriculum. But she reminds me of the sturdy moral sense of the teachers, made effective not chiefly through the teaching of reading, writing, arithmetic, grammar, geography and the other studies, but through their perpetual influence on pupils and through the maintenance of good order, good manners, and good humor. It certainly is true that ethics as an influence is not left out of our educational system, because character inevitably talks, and because the relations of teacher to pupil and of pupil to pupil must hammer out some code of habits and understandings.

But is this enough? Should all direct teaching of ethics be left out of the curriculum? Should the ethical bearings of history, of literature, of hygiene be suppressed? Pure science and "art for art's sake" would say "Yes." The main purpose of this paper is to utter as vigorous a "No" as I can, and to narrate what I have seen and done in consequence of this attitude.

IN the autumn of 1919 President Lowell offered me the chair of Social Ethics at Harvard. I accepted it with enthusiasm, for it gave me the opportunity to do my bit in that effort to "put ethics on the map" an effort which then seemed and still seems to me close to the most important thing in the world. I was ready enough to give up the practice of medicine in which the distressing ethical neutrality of scientific effort had often enough made me aware that I was trying to help a man back into a position where with his renewed health he would do even more harm than before. Sometimes I thus aided men to commit their crimes. Of course there are opportunities in medical practice for encouraging people to act up to their convictions. But that is never one's chief business as a doctor. Health is one's main objective, and that, like ordinary non-ethical education, is morally neutral, as effective a tool for evil as for good.

But when I came to the task of preparing myself to teach social ethics—the ethics of human relations—I had to answer the objection forcibly put to me by an English acquaintance when during the summer of 1920 I settled in the ancient English hamlet of Kingham to work up my new Harvard courses. Said he, *"Your plans assume that ethics can be taught; but that has yet to be shown."* The remark reminded me of a distinction in one of Bernard Bosanquet's essays, "between teaching ethics and teaching *about* ethics."

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It is easy, as Bosanquet showed, to talk around and about the subject, its genesis, its history, its theory, its subject-matter, and yet never to make anyone any more ethical, never to develop any better character, any better habits of thought and action in one's pupil. That is hard and rarely attempted.

This distinction between teaching ethics and teaching *about* ethics is of great importance, I think. It is like the difference between teaching people about music and developing musical capacity in them. One can write or lecture entertainingly about music without any great effort or capacity. But to make another person musical is another task, difficult in any case, impossible unless there is native capacity in the pupil. For when in a naturally musical person a love, an understanding, and a proficiency actually do appear, it is hard to be sure that teaching has had anything to do with it. One can teach the technique of performance, the ability to chatter plausibly about music, and the habit of attending and applauding concerts. But all this is not the delighted perception of musical beauty or the ability to express oneself in music. These seem to come not from without but from within. These seem to be individual, different in each genuine lover of music, spontaneous, incommunicable. Can one really teach music at all?

Yes. Everyone knows that in music, as in any other art, teaching *has* its place. One cannot listen or play or compose for anyone else, but one can direct his attention to something previously unheard, one can share with him one's own enthusiasm, which is often contagious, one can help to keep him working in the mine from which he is to cut out his own nuggets of beauty. It is true that the central core of his musical appreciation, the central act of his musical expression is a holy of holies into which no other can enter. Each must enjoy and act, off his own bat. But others are nevertheless of use to every student of art. In fact he can't avoid their influence. He never studies alone. His teaching may come chiefly from the old masters, the great composers, the inspired writers. But still the personality of another has always helped to develop him, and that is teaching. The living teacher is of use in calling attention not only to the existence but to the special beauties of great works of art. By emphasis, by analysis, by interpretation, one may lead the student to the springs of beauty and though one cannot make him drink, without us he might never have found the water at all.

I have written these long paragraphs about the teaching of music and about the unteachable part of it because we can see here the same difficulties that challenge any plan of teaching ethics; and yet at the same time we can see and everybody knows that in music, teaching is invaluable. No one who seriously wants to be musical goes without it.

So I conclude that if ethics cannot be taught, no art can be taught, no literature can be taught, no history can be taught except by rote, no science worthy the name can be taught. For sooner or later we reach in each of these subjects (as in ethics) a citadel inviolable, where the spontaneous and unique personality of the individual must see, appreciate, choose, express itself and no other. Yet in ethics as in all other subjects essential to human life, the individual's own thought, act, perception can be aroused, nourished, strengthened, given pause, startled into fruition, prepared for by labor—all through the influence of teachers living and dead.

But the chief obstacles to the teaching of ethics, as I meet them, are not the pedagogical qualms of the teacher but the spirit and atmosphere of our time, dominated as it is by physical science and by our industrial system. The best known teachers of ethics still shrink (as they did when I was in college forty years ago) from trying to make their pupils better men, not because the attempt is fruitless but because of modesty and because the attempt is intellectually unfashionable. The pedagogic fashion of our time is against the attempt to influence anybody in any direction. Teachers are in good form when they modestly present the facts as science is supposed to, without bias. To try by our teaching to influence any student to act in any particular way would be an invasion of his rights. Who are we, his teachers, to set ourselves up as models, or to force any one set of moral ideas upon him? The student must be free to make his own choices and to go his own way. We, his teachers, may set before him the different ethical systems, including our own. But that is all that we can properly do.

SO I was taught in my day. So most high-minded and conscientious ethical teachers are talking today, so far as I know. They are too modest and unassuming to teach ethics. They confine themselves to teaching *about* ethics. Nor have their students any idea of being changed in character. I have never got over the shock of discovering that the men with whom I took Philosophy 4 under Professor George Herbert Palmer as a Harvard undergraduate had no idea of bettering themselves, of changing their habits or building up their own plan of life. They took ethics "as a part of general culture"—to find out what it was about, not with any practical aim concerned with their own characters.

This I abhorred and still abhor. When I accepted the chair of Social Ethics I pledged myself to the adventure of trying to make men better themselves, the most unfashionable attempt, I suppose, in all the modern educational world. I hoped and still hope to do in ethics what any competent music teacher does in music, namely, to stimulate men to grasp for themselves something which includes the best that I know. No music teacher is neutral in what he presents to his pupils or in what he urges them to work for. If he thinks Jazz is the height of musical achievement he teaches Jazz. If he admires French, Russian, Hungarian, German music, he will suggest the study of the best music in these nationalities. He does not say, "Who am I to bias this young soul—my pupil? My best insight may not be what he needs. I may be all wrong." No. He sturdily proceeds to urge upon his pupil's attention the best that he knows, and to hope that his pupil's attention may be caught. He helps to make him a good musician, by which he does not mean one devoted to any single kind of music but to all good music. If the pupil wishes to compose, his teacher will still urge upon him the best models of the past and of the present, as springboards from which the pupil's original genius may take its leap. "The best," that is, what he, the teacher, considers the best. He cannot be neutral without treachery to his own ideals, without time-serving. He must take his chance of misleading his pupils, convinced that no honest enthusiasm for a particular cause can do as much harm as an attempt to appear neutral when he knows that he isn't and can't be.

(*Continued on page* 343)

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Children's Compensation for Industrial Accidents

By FLORENCE KELLEY

A great hope dawned when the earliest workmen's compensation bills began to be passed, in 1911, and were gradually upheld as constitutional, that the sheer cost of killing and maiming wage-earners would put such vigor into the safety movement, that children especially would be safeguarded. How has this hope been fulfilled? Slowly there have accumulated in a few states intelligible, though meager, records of the wage-earning boys and girls killed or injured at work. Recent reports, headed by that of the U. S. Children's Bureau, are reviewed here by the secretary of the National Consumers' League. So far as the protection of minors goes, Mrs. Kelley shows that we have been living in a fool's paradise.

CHILDREN do not change. Yesterday, today and forever, boys and girls are by nature inquisitive. They cannot dull and deaden their inborn curiosity without permanently injuring themselves. And under present working conditions, wage-earning adolescents gratify that powerful native impulse at risk literally of life and limb.

For industry changes if children don't. Despite all safeguards, it's processes grow constantly more dangerous: speeded machines and newly introduced poisons are multiplied incessantly.

In the 'nineties I served as chief state factory inspector of Illinois. After thirty years, gruesome memories still return as nightmares, in which I revisit a certain Illinois plant. Workmen's compensation anywhere in this country was then nearly two decades in the future, and Illinois prescribed no safety devices. A boy or girl fourteen years old could, if provided with a "working paper," legally be set to work at the deadliest machine in the state.

In that vast plant, in those days, foremen were little concerned for fingers, hands and arms cut off, torn away, or subsequently amputated by company surgeons, from recently arrived, non-English speaking boys and girls who formed the bulk of the working force at the stamping machines.

Since 1900 that corporation has grown and spread. It was already, as I knew it then, old, established and powerful. Today its factories are in nearly every state. It is still a notoriously reckless employer.

Last year in one of its factories, six children were hurt seriously enough in a single week to receive workmen's compensation. Fortunately for the victims, this factory was in one of the three states which prescribe double or triple compensation for minors injured while illegally employed. One boy was so badly damaged that his award was $6,000, of which $3,000 had to be paid immediately by his employer. The rest came to him through the usual channel of the commercial insurance company. This large, direct cash payment brought the episode to the attention of the corporation's chief counsel, a highly intelligent man. He protested and argued, but finally became convinced that the compensation official was merely getting the unfortunate lad exactly what the state law prescribed. He foresaw equally rigorous enforcement in future similar cases. Perhaps he saw, also, that his client was in no position to seek the publicity of an appeal, having seriously injured six minors in one week, all below the age of eighteen years.

This enlightened counsel presented the gravity of the situation so vividly to the heads of his corporation, that they dismissed the whole personnel division in the factory concerned. It was completely reorganized to prevent the illegal employment of boys and girls, especially at dangerous machines.

There is unfortunately, however, nothing in the history—more than a generation long—or in the recent practice of this huge employer of minors, to encourage the hope that this costly lesson will influence its policy elsewhere. Not at least until we ban the employment of boys and girls in hazardous occupations and until death and disability come higher not only to youth but to the employers of youth, everywhere throughout these United States.

An unparalleled opportunity has been irretrievably lost because the hope that dawned when workmen's compensation was first upheld by the courts, did not become an alert, nationwide demand for all facts from the very beginning about the children coming under the compensation laws. Even worse is our not knowing about boys and girls injured yet *not* compensated.

Of that willing ignorance some of the consequences are:

Six states are still without workmen's compensation for men, women or children. They are Arkansas, Florida, Missouri, Mississippi, North and South Carolina. Missouri and North Carolina are among the great industrial states, in which rapidly increasing masses of minors are dangerously employed. And all six are sharing the industrial expansion of the South.

Fifteen states are still outside the birth registration area, and the records of their children's births are, therefore, so imperfect that compensation claims are extra hard to prove.

Even in the most enlightened states all compensation rates are percentages of the wages that the victims are re-

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ceiving when hurt. Children's wages being low, their compensation payments are correspondingly niggardly. The cost to industry of minors' compensation is in no state heavy enough to prevent fatal employment and wholesale mutilation.

Except in three states, the cost of children's compensation is so distributed and concealed as to have no stimulating influence towards safety for youth. In those three states—Wisconsin, New Jersey and New York—the statute prescribes (but only for minors illegally employed) that a specified portion of double or triple compensation be paid in cash by the employer directly to the young victim (and cannot be paid by any insurance company). Otherwise the cost is merged in the total burden of workmen's compensation, and no conspicuous costs due to killing or maiming or blinding minors appear upon any record.

In some states employers are free to reject the compensation law, though they cannot then avail themselves of the old common law defenses. In Massachusetts, for example, in the year 1921-1922, 150 injured minors whose employers had not accepted the law did not receive a penny. They had no redress but a suit for damages in the courts, long, costly and of doubtful result.

Among the many causes contributing to the failure of compensation laws to justify the by-gone hope that they would automatically safeguard minors, none is so deadly as Pennsylvania's exclusion from all compensation of children illegally employed.

IT is characteristic of our cruel indifference to the sufferings of industrially injured boys and girls, that in three great states separate children's compensation records have only now since New Year's 1926, been made public, one of them an unofficial document by the Consumers' League of Eastern Pennsylvania.

Though workmen's compensation had spread from state to state since 1911, and though Wisconsin, pioneer as always, had prescribed since 1917 triple compensation for minors illegally employed when killed or injured, the earliest separate official study of compensated children carried its inquiry back only to 1919 and appeared in January 1923. That was Children's Work Accidents, by the New York Division of Women and Children in Industry,* which for the first time showed the number of deaths and disabilities among wage-earning boys and girls in different occupations, and at varying ages, in the greatest industrial state in this Union.

That slender official pamphlet (only 42 pages but destined to benefit uncounted multitudes of young wage-earners throughout the future) became the basis of New York's double compensation law in 1923. The division has recently made a similar statistical study of all accidents to minors who received compensation for the year ending June 30, 1925, and also a detailed case study of twenty-eight double compensation awards in New York city for the year ending June 30, 1924. These are as yet unpublished.

In Massachusetts, the Department of Labor and Industry sent out a mimeographed report on Accidents to Minors in Massachusetts Industries for the year ending June 30, 1924.

Illinois includes Industrial Accidents to Minors in its Labor Bulletin, and is preparing one with a good deal of detail.

When, however, a few pages on wiping out or permanently disabling young lives, are crowded among more or less perfunctory chapters on matters relating to industry, the general public remains as ignorant as before. A model bulletin, a harbinger, let us hope, of the better future that is dawning, is the combined January and February publication of the Wisconsin Industrial Commission, devoted exclusively to child labor in 1925, with children's compensation adequately treated.

Twice over, in 1924 and in February 1926, the Consumers' League of Eastern Pennsylvania has brought to light the permanent statutory premium that Pennsylvania still places upon illegal employment of boys and girls. The earlier report dealt with casualties to ten young children in one year (two of them killed) in whose cases no compensation could even be asked (except by the slow, roundabout and terribly costly route of damage cases in court), because the employment had been illegal.

That first Pennsylvania study, recent as it is, was made independently of all official aid, but in preparing the second more elaborate one the Pennsylvania Department of Labor gave access to its records, and other active cooperation. Entitled Accidents to Working Children in Pennsylvania in 1923 this pamphlet (67 pages) must surely raise in the mind of every thinking reader the questions "How many states exclude from compensation minors illegally employed? And how many boys and girls do they kill and maim every year?"

Here are samples of the results in 1923, in Pennsylvania, of this gruesome policy which is still unchanged:

10 of the injured were children under 14 years of age;
4 less than 16 years old were killed at work and two were permanently disabled in the first six months of the year;
51 minors 16 and 17 years of age were killed at work and 81 permanently disabled;
24 boys 16 and 17 years of age were killed in coal mines;
152 boys and girls 16 and 17 years old suffered amputations.

This cynical policy is the more appalling because Pennsylvania stands second only to New York in population, in wealth, and in the value of manufactured products. No modern states in the whole world could better afford than these two industrial commonwealths to keep wage-earning minors free from danger. Pennsylvania itself affords by way of contrast the unique safety record of at least one establishment which shows how wantonly in the last analysis all this suffering is inflicted. In an industry universally recognized as hazardous, the Lorain Steel Company, at Moxham, Penn., with 1,800 employes, achieved 115 days (ending December 23, 1925) full-time work without one lost-time accident.

Here is a standard set not only for the whole state but for the whole country, a challenge to every employer. This year's New York legislature created and financed a committee to inquire into the labor laws of the state, and especially into the growing cost of accident compensation. When that New York Committee meets, its first official act should be to travel to Moxham, Pennsylvania, and learn how the Lorain Steel Company has solved this problem by abolishing accidents.

Of all these studies, that which gives most encouragement is the U. S. Children's Bureau's current Publication 152, dealing with Wisconsin, Massachusetts and New Jersey, despite the fact that it shows 7,478 industrial accidents to minors under 21 years old in these states in one year, with 38 deaths and 920 partial disabilities for life.

* Special Bulletin No. 116.

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Case No. 7 (New Jersey)

A BRIGHT, ambitious boy, small for his age, worked during vacations. When he was 16 he obtained work operating the press in a paper-box factory, an automatic power machine, fed at the top, the two cutting plates closing at regular intervals. The boy described his accident thus:

"I was too short to feed the machine so I had to stand on a box. I think I slipped when I reached to put the pasteboard in and lost my balance. My right hand was between the plates. The guard had not been installed, so the knife and plate came together. The boss put another man on the machine, and he lost his right hand the next week. Then the boss installed the guards."

The boy's hand was amputated at the wrist. After six months the stump was sufficiently healed to permit the fitting of an artificial hand. The boy completed high school, and his $1,200 compensation paid his expenses at a business college. In June, 1924, he graduated as a trained accountant and bookkeeper, but nine months later he had been unable to get work. He says that he is not even given an interview if the employer notices his artificial hand.

He is now 22 years old, bitter and unhappy, very sensitive about his deformity and afraid he will never be self-supporting.

Case No. 19 (Massachusetts)

A 17-YEAR-OLD BOY had been taking violin lessons for eight years and looked forward to a career as a concert violinist. To earn money for his music lessons, he applied for clerical work in a surgical instrument factory where he was placed temporarily at a punch press, which cut out holders for hypodermic needles. On the fourth day one of the frames caught, and the boy, unaccustomed to the machine, put his left hand under the die to dislodge the frame; at the same time he unconsciously pressed the lever, and the die cut off his second and third fingers at the first joints.

After completing his high school course, the boy obtained a clerical position and went to a business school at night, paying his tuition with the $460 he had received as accident compensation. In the last two years his finger stumps have hardened enough for him to become a typist earning $25 a week. He is attending night classes and plans to take a college degree, but he can never play his violin again and he feels that nothing can compensate him for this.

Other People's Sons

Clearer than the most careful statistics, more vivid than pages of accurate records, are these brief accounts, in terms of the experiences of actual children, of what happens to the young victims of a machine age after broken bones knit and amputated stumps heal. Somewhat compressed, these pictures are only a few of the many given in Industrial Accidents to Employed Minors in Wisconsin, Massachusetts and New Jersey, U. S. Department of Labor, Publication No. 152, pp. 63 to 85.

Case No. 14 (Wisconsin)

A 16-YEAR-OLD BOY working as construction helper for an electric light and power company was sent to the top of a pole. The pole was decayed and gave way. The boy's skull and jaw were fractured, and both arms were broken. He left the hospital after six weeks, badly scarred, with the use of both hands reduced 20 per cent, and unable to remember anything from one day to the next.

For a year and a half he was not strong enough to attempt any kind of work. Since then he has worked intermittently as a barber, but is unemployed much of the time because of his poor health. He is 21 years old and much discouraged about his future.

Case No. 9 (New Jersey)

A 15-YEAR-OLD BOY, eager to go to summer camp with his Boy Scout troop, obtained work in a machine shop at ten dollars a week. In helping a machinist attach a new belt to an emery wheel he lost his balance and brought his left arm in contact with another belt and shaft. The arm was broken in four places, the muscles torn, and the flesh lacerated.

He finished high school with honor, but his arm stump was so painful that he was barred from practically all normal activities.

The boy has a talent for drawing. He tried to support himself at college without success. He sold books last summer on commission and with this money he is now attending an academy of fine arts. Even here he is handicapped and cannot progress as the other students do. His money is almost gone. He says, "Nobody wants a one-armed man."

Compare this pamphlet of 119 pages with the bureau's equally modest initial studies a dozen years ago, of infant mortality in selected cities. We were then the laggard nation excelled by nine others in reducing infant death rates, because we left that national responsibility to the states alone. We are so no longer, largely because the bureau has succeeded "by iteration and reiteration" in acquainting us with the infant mortality rates in the birth registration area, and the changes in rates from year to year.

This first analytical statement by the bureau, of facts accumulated by compensation authorities in three advanced industrial states, should herald similar researches everywhere as beneficent for children ten years old and upward, as those first revelations of our national indifference were for babies and their mothers.

For years also, the Children's Bureau has given publicity to states as one after another they entered the birth registration area, the list lengthening from eight in 1919 to thirty-three at present. A third such annual list may be expected showing which states provide for minors illegally employed triple compensation, double compensation, single compensation, no compensation; and which states, (like Pennsylvania,) deliberately deprive such young victims of all compensation for themselves if maimed, and all penalty due from industry to their survivors when children die.

If behind the outcries against the federal child labor amendment in 1924 and 1925 there had been any serious intent to give to wage-earning children in all the states the equal protection of the law, would these inquiries, these revelations, have been left wholly to the Children's Bureau, to a few states, and to the Consumers' League of Eastern Pennsylvania? Where have been the honest advocates of the policy of leaving to the states an exclusive monopoly of care for the safety of young wage-earners? What have they been doing? In 1925 forty-three legislatures were in session, and thirteen this year. What have they to show? In 1927 forty-two legislatures will be in session. What will they do? At the present rate of progress, will industry be safe for boys and girls throughout the country within 150 years?

EVERY report thus far made that deals with compensation actually paid out, reinforces the observation that minors sixteen and seventeen years old are more often and more seriously hurt than younger children protected by specific child labor statutes, or than older workers whose muscles are better under control, and whose judgment is more mature.

Henceforth with these clues before us as to youth's experience with death and disability in American industry, we must demand increasingly from every state every year, a full, clear, enlightening official accounting for lost and damaged children chargeable to industry. They are sons and daughters of this Republic.

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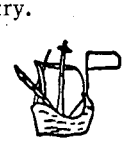
EDITORIALS

THE peace which has come to England out of the stress of the general strike, the victory that has been won, is a peace and victory not of any one part of the country, but of the common sense of the best part of the whole of the United Kingdom. It is of the utmost importance to believers in democratic institutions the world over that the whole of the British people look not backwards but forwards, that they resume their work in a spirit of cooperation, putting behind them all malice and vindictiveness. Triple play: Lincoln to Wilson to Baldwin.

ON the yellow sands of Atlantic City there has been encamped the greatest army of health workers ever assembled at one time and place. Yet more important than the statistics of thousands of nurses and hundreds of doctors, health officers, administrators, educators and other participators, brought together from all corners of the country for this first American Health Congress, is the fact that its roster cut clean across the categories of professional groupings. In response to the call of the National Health Council, official and professional associations joined hands with the organizations which have grown up out of private initiative. Their common interest is the prevention, checking and cure of disease, and beyond and above that, the promotion of health of mind and body; their means are as various as the skills of the professions and the communal resources of the country.



WHAT may well be hailed as the most significant step taken in years in New York, with respect not only to traffic relief, but toward recapturing the water front of Manhattan as a civic asset, is the bill just passed by the New York legislature and signed by the governor, authorizing a West Side elevated highway along the Hudson River from Canal Street to Riverside Drive. Such a viaduct has been one of the notable recommendations of the Regional Plan of New York and its Environs. It was proposed by its chief engineer, the late Nelson P. Lewis in 1917 and was underscored in its preliminary outline of the problem in 1921. The type of structure is not specified by the Act except that it must provide a minimum of fourteen feet under-clearance; and it is to be hoped that engineers and public officials will see to it that it does more than provide an automobile artery of first importance. Why not broaden the elevated roadbed with terraced lawns and paths so that lower New York shall have what upper New York possesses—a green riverside?

THE young Progressive Education Association has come to be, in its brief life, the common meeting ground of teachers, parents, and that growing section of the public which is eager or hopeful or just healthily curious about "the new education." The recent meeting of the association in Boston taxed the capacity of the great ballroom of the Copley Plaza Hotel. Leaders and observers of English, Belgian, Swiss, Russian and French educational experiments came to discuss common aims and problems. Teachers from new schools in Kansas City, Dayton, Chicago, San Diego, New York, Washington and other American cities brought reports of work accomplished and tentative plans for next steps. To make vivid the theories of the new movement there were exhibits from forty-four American schools, showing how boys and girls express themselves through verse and prose, through painting and modelling and craft and design when they have materials at hand and freedom to use them. The convention number of the association's quarterly, Progressive Education, is filled with the creative spirit that informs the new movement. Its reproductions of children's work, many of them in color, make it not only an extraordinarily beautiful book, but a stirring fulfillment of the dreams of the new teachers as to the possibilities of self-expression through art.

A QUARTER century of professional training in its field work is celebrated this year by the New York School of Social Work. More than six thousand students have passed through this school alone since its first summer classes in 1898, its first full time professional courses in 1904. From an enrollment of 30 in that first class, the school has grown to an enrollment of 463. But it is the broad reach of the curricula, not the number of students, that most clearly shows the present significance of the schools of social work. Twenty-five years ago an Introductory Course, Charity Organization, Child Helping, Prison and Reformatory Work and Immigration were considered sufficient. Today, the emphasis has shifted, the work broadened.

For one thing the schools of social work have clasped hands with the newer pioneers in psychology and public health. They make use of "the psychiatric approach." For example, the Bulletin of the Smith College School of Social Work points out that "the value of such an approach has been demonstrated not merely by the study of war neuroses but also by the recent studies of the factor of mental disorder . . . in cases of delinquency and social maladjustment." The Portland School of Social Work (University of Oregon) plans a course in Psychiatric Social Work. The Graduate School of Social Service Administration (Uni-

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versity of Chicago) offers three courses in Social Psychiatry and Behavior Disorders of Children. At Johns Hopkins next year there is to be a course in Psychology Applied to Family and Child Welfare and one on Psychobiological Problems Associated with Individual Personal Adjustment.

The director of the Training Course for Social and Civic Work (University of Minnesota) reports, "In some respects the outstanding achievement of our school this year has been the completion of an arrangement with the Mayo Clinic at Rochester, Minnesota, for the graduate training of medical social workers." At Chicago, a new department of medical social work will be opened next year in co-operation with the new University Hospital. Many of the schools offer training for public health nurses, notably Smith and Western Reserve.

At the University of Missouri, in order to tie the program to immediate community needs, "the training for social service work is being very largely built around the demands . . . of rural social work. During the past year this has extended to one entire county in terms of visiting teacher work, probation and school attendance work and public health, the latter through a newly organized health unit."

SOCIAL service in the South has received a new impetus through the successful campaign to raise $100,000 for the School of Social Work and Public Health at William and Mary College, Richmond, Va. This has made possible an adequate school plant, centrally located, and an increased faculty. The School of Public Welfare at the University of North Carolina has also enlarged its quarters, and is developing a broader community recreation program, as well as increasing its demonstration facilities in public welfare, community planning and child care.

Colleges and universities offering social service training tend increasingly to put the work on a postgraduate basis, comparable to professional schools of law or medicine. Four of the best known of these affiliated schools are wholly graduate: the School of Applied Social Sciences, Western Reserve; the Carola Woerishoffer Graduate Department, Bryn Mawr; and the schools of Smith College and the University of Chicago. All graduates of the University of Cincinnati school to date have held degrees.

The obvious need for exact scholarship and research technique in the social sciences has resulted in growing emphasis upon research by the schools of social work. The investigations of industrial conditions by students of the Carola Woerishoffer Graduate Department (Bryn Mawr) and the surveys made through the Graduate School of Social Service Administration [Chicago] this year are notable examples of the contributions these schools are offering to our understanding of social economic questions.

THE national convention of the Young Women's Christian Association, held in Milwaukee last month, broke new ground in three important directions. The achievement that has been most commented upon was the change of membership basis for city, town and rural associations. The constitution was amended so that henceforth these associations may, like the student associations use the present basis (1) affiliation with a Protestant church or, as an alternative, (2) a personal declaration of loyalty to the "purpose of the Association." This purpose is expressed as "loyalty to Jesus Christ, growth in Christian character, leading young women into the Christian Church and becoming a social force for the extension of the Kingdom of God." Even with this requirement, some may feel that they cannot enter the voting and office holding membership of the association, but it is a long step in the direction of inclusiveness as a community activity. The second achievement was the use of a plan of group discussions and forums to secure a sense of intimate participation in a gathering of unwieldy size. As a departure in conference method it was a success. The third, and perhaps the highest high spot of the convention was the harmony and good fellowship with which white and Negro delegates from all sections of the United States worked together, particularly in the industrial section where the problem of racial intolerance in industry was thoroughly discussed.

ELLEN KEY, who is dead in her native Sweden at the age of seventy-seven, was through most of her long and rich life a center of both admiration and controversy because of her brilliance as writer and lecturer, her courage as a feminist, and her defense not only of the home but also, under certain circumstances, of "free motherhood." But it was her less spectacular leadership as an educator that will probably give her most lasting fame. Her Century of Childhood, published in 1901, two years after Dewey's School and Society was one of the great factors in turning our attention to the rights and the needs of childhood. As a teacher at the People's Institute, Stockholm, she had her part in shaping and guiding a genuine program of adult education. Seventeen years ago, a Swedish laundress told Miss Key, according to The World, "Rich people think that we poor people envy them their wealth. It is not so. What we do envy is their culture, and their opportunity for culture. We, too, would like to have the leisure and the opportunity to see the beautiful pictures and statues, to read books, to travel." On the basis of this suggestion, Miss Key started "social evenings" in Stockholm, where women of culture and women who have had fewer advantages, meet and talk together. And now that Ellen Key is gone, her beautiful home at Alvastra, beside Lake Vettern, is left to a self-perpetuating committee of five who are to ask four working women at a time to spend a month in the country "as the guests of Ellen Key." They are to live at Alvastra, to enjoy the books and pictures and beautiful furnishings that Ellen Key collected there, to be ministered to by her faithful servants and their successors, to possess and enjoy for a time, these "better things of life." "They will be my guests, only the hostess will be absent." And so in her death, as in her life, Ellen Key has made possible spiritual enrichment, broader understanding and re-creation, which, after all, are the great gifts of education.

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Educational Horizons

By JOSEPH K. HART

THE time has come, the Walrus said,
To talk of many things—

This justly famous remark shows that the general average of intelligence in at least one walrus was rather high: higher than in many humans, most of whom can talk of no more than one, or a very few things, and not always profoundly of those. The time has certainly come for teachers and educators and those who talk about teaching and educating to read books that carry their minds beyond the bounds of the school house and the academic campus. For this reason, this list of books includes some that may look queer in an educational list; but anyone who will take the time to examine them will be convinced that all the books named on this page are educational,, in the best sense of the word.

The Creative Spirit heads the list, as is eminently proper. This book carries the sub-title An Inquiry into American Life and it discusses the significance of men's natural inclinations to pioneer, to invent, to take apart their surroundings, and even their own inner lives, and re-shape them into something significantly new.

But the creative spirit is everywhere hampered—so it is said—by the conditions under which we are compelled to live. What are those conditions? To most of us they are, vaguely, the "economic situation" in the city and in the country. Just how does the economic situation hamper or control, the creative spirit in education? Well, just how does it control that spirit, if it does, in our common life? The Rise of Modern Industry tells the story for the city of today; and Our Rural Heritage tells the story for the country; and since city and country are no longer fixed areas, each book tells part of the story for the other, and both are fundamental to intelligent work by teachers, today: that is, for all who want their teaching to mean something beyond the school room.

For such teachers, Miss Hartman's book brings a wealth of materials dealing with the organization of schools that are not merely in the school-house, but that have relations to all the needs of childhood; and Miss de Lima's book dramatizes such schools by showing the inner workings of a number of them in contrast with the inner workings of "the system."

Some children can't "make the grade" of the modern school and of modern city life, generally. Does that prove that the child is defective? It may be that The Problem Child will yet compel us to re-shape all our conceptions of "schooling." Mr. Nudd's chapter on The Visiting Teacher, in Miss Sayles' volume, indicates that the apex of civilization was not achieved when the school, itself, was invented. And Dr. Wile feels sure that no factor in our civilization will be able to maintain itself permanently in the face of the protest and the Challenge of Childhood; while Burt seems to be able to demonstrate that the average intelligence of our young delinquents is above the level of the average intelligence of the community. Surely we do not need to send our brightest children into delinquency in order to provide them with careers of interest!

To all who have grown weary of the stupidities of our current educational psychology, with its insistence that the way to get an education is to learn lessons, the configuration (*Gestalt*) psychology will come like a breath of south wind in spring, bringing the promise of growth and life. Koffka's Growth of the Mind cuts too much across our present psychology for us to be quite easy with it in the same room; but one of these days we shall open it, read it, and tell our friends about it: and that will be One of Those Days!

For a "way out," Miss Hodgen offers us a survey of Workers' Education; and Mr. Yeaxlee interprets adult education in terms of its supposed spiritual values. Professor Sisson hopes for freedom: he thinks a society that could have produced Abraham Lincoln will do still greater things. Finally, Professor Coe feels sure that the profound connection between freedom and law must not be left out of account. But both law and freedom must be of the spirit of man, not of the flesh alone.

Perhaps I may add that anyone wanting to explore the historical backgrounds of these social - educational movements and trends will find them in my Discovery of Intelligence.

Professor Hart Recommends

THE CREATIVE SPIRIT, *by Rollo W. Brown. 233 pp. Harpers. Price $2.50 postpaid of The Survey.*

THE CHILD AND HIS SCHOOL, *by Gertrude Hartman. 241 pp. Duttons. Price $3.00 postpaid of The Survey.*

OUR ENEMY THE CHILD, *by Agnes de Lima. 288 pp. Republic Publishing Co. Price $1.00 postpaid of The Survey.*

LAW AND FREEDOM IN THE SCHOOL, *by George A. Coe. 133 pp. University of Chicago Press. Price $1.75 postpaid of The Survey.*

EDUCATING FOR FREEDOM, *by Edward O. Sisson. 225 pp. Macmillan. Price $1.40 postpaid of The Survey.*

THE CHALLENGE OF CHILDHOOD, *by Ira S. Wile. 305 pp. Seltzer. Price $3.50 postpaid of The Survey.*

THE PROBLEM CHILD IN THE SCHOOL, *by Mary B. Sayles. 287 pp. Published by the Joint Committee on Methods of Preventing Delinquency. Price $1.00 postpaid of The Survey.*

THE YOUNG DELINQUENT, *by Cyril Burt. 643 pp. University of London Press. Price $5.00 postpaid of The Survey.*

THE GROWTH OF THE MIND, *by Kurt Koffka. 383 pp. Harcourt, Brace and Co. Price $4.50 postpaid of The Survey.*

SPIRITUAL VALUES IN ADULT EDUCATION, *by Basil Yeaxlee. Two vols. Oxford University Press. 320 and 455 pp. Price $8.75 postpaid of The Survey*

WORKERS EDUCATION IN ENGLAND AND AMERICA, *by Margaret T. Hodgen. 312 pp. Duttons. Price $5.00 postpaid of The Survey.*

THE RISE OF MODERN INDUSTRY, *by J. L. and Barbara Hammond. 280 pp. Harcourt, Brace and Co. Price $2.75 postpaid of The Survey.*

OUR RURAL HERITAGE, *by James M. Williams. 246 pp. Knopf. Price $5.00 postpaid of The Survey.*

THE DISCOVERY OF INTELLIGENCE, *by Joseph K. Hart. 431 pp. The Century Co. Price $4.00 postpaid of The Survey.*

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Letters & Life

In which books, plays and people are discussed

Edited by LEON WHIPPLE

HAVE you ever watched that university spectacle—"the academic procession"? You recall the faculty parading two by two before the students and guests, bell-wethered by the Deans in gilt-tasselled mortar-boards, and looking unexpectedly imposing and pleasantly gorgeous in gowns and multi-colored hoods while they grumble and gossip *sub voce* about "this flummery" and how hot and bored they are.

In his new novel, Chimes, Robert Herrick stages a faculty parade (with the gossip and grumbling) for thirty years through the University of Eureka which on internal evidence, as literary pedants say, bears a remarkable likeness to the University of Chicago where for many years Mr. Herrick himself paraded. At least Eureka is built on yellow prairie mud by a lake in an uproariously crescent Mid-West city, and since the publication of Chimes serially in The Forum the illuminati have been chuckling maliciously at some of the parallelism of characters and events. But the book is much bigger than one university. It is a keen and bitterly honest, yet sympathetic picture of our university microcosm almost anywhere. For this faculty is not gowned, but in its shirt-sleeves, grubbing at education and making a living and making a life. It is not an exposé but a study—a tractate on education as the university teacher has seen it evolve since, say 1896. It is also a brilliant and often moving novel of character.

The panorama begins among the half-built campus under President Alonzo Harris, evangel of mass education, in elastic gaiters, and ends with the faculty busy after the War on "reconstruction" to get a "functionalized curriculum" in which to pigeon-hole the invading hordes of youth seeking a cafeteria education. It pictures the fight to get women recognized in university life, and the next fight against "the feminizing of the University." It takes the faculty through the World War, with a few goats, the pacifists, but most all shouting for "service" in the war to end war, and acquiescent in the paradoxical prostitution of university to military purposes. They wanted their turf to look like Oxford's after six hundred years of rolling, but they saw it torn up by the feet of the Training Corps. Did that happen at Oxford? There is the other "Thirty Years War" between Culture and Science, with the invading vocational schools raiding both sides. The author seems especially bitter against Business and Journalism, and here is doubtless expressing some of his personal struggle to live as an artist in Eureka. His hero (if he has one) is young Clavercin, graduate of an Eastern university, who wants to teach literature as culture, and found a school of native drama. Mr. Herrick reveals some of his own sentiments with Clavercin as spokesman.

Here is no pot-shotting propaganda such as Upton Sinclair gave us in The Goose Step. Here is the University, drama from the inside by an actor, cool, detached, ironical. He tells us the endless petty gossip, petty politics petty rebellion in words without deeds. He pictures the psychic relief found thus by an ingrowing community whose vocation is largely words. There is the "Wind Bag" club like the student's "bull session." There is the constant honing for Europe as a cloistral refuge of beauty and a spiritual home. There is a droll picture of the Big Drive for Fifty Millions with all its apparatus of publicity and the special maneuvering with the possible donors (and Foundations) from whom must come the funds for "a bigger and better Eureka." There are three steely cool etchings of faculty meetings, giving the clinical symptoms of this queer phenomenon of frustrate intellection. But Mr. Herrick hasn't enough Dickens in him to do a faculty meeting properly. He studies it when they have some actual, though futile, business in hand. The faculty is most superb when it spends an evening on nothing—say a student's petition on credits. Here is the apotheosis of all committees!

The tale is not brought quite up to date for the students are generally omitted—and the modern student refuses to be omitted from the university scene. But the picture is true for the time. What voice had the student in that generation? It was the trustees' university or the faculty's or the educational cults'. The student was too often a necessary evil, not the *raison d'etre*.

What Mr. Herrick believes about education it is hard to say. I venture these quotations from a faculty radical as shadowing his ideas:

> Nobody knows what is a perfect, a complete, an ideal education for another human being. No body of men can set up a standard of what educates and what doesn't. The human mind has long since broken from theories of life which permitted any such formulation of the claims of knowledge. It makes little difference what we decide here, how many slices of this or that subject Eureka will decide require for a degree. We shall be doing it all over a few years hence on an entirely new and equally erroneous basis. . . . I would abandon the meaningless custom of giving degrees which are nothing but certificates of residence, of value only to those who seek jobs.

And at another meeting, the Grecian says:

> That will not make education for education is within! . . . Let us leave the eternal problem to the generation now entering the University. Let them choose from the feast we offer whatever they happen to want!

The novel part of Chimes is perhaps subdued to the study of education. Yet it exemplifies all the urbanity, finished character drawing, deft workmanship, and integrity of tone and design we expect from Mr. Herrick. It has veracity and edge, but refuses to truckle with melodrama or jazz.

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He writes in the realistic American tradition, model of 1926. He hasn't the huge canvas of hundreds of people or the reportorial color and brush-work of Sinclair Lewis; and he never condescends to the rough-and-tumble and adolescent name-calling of Upton Sinclair. For he is older and wiser than either, and so gives us this narrow segment of the *comedie humaine,* with penetration, with ironic understanding, with salt and tears, but always with a clear-eyed charity for the best that is in the worst of us, and for life.

The plot save as the University is the plot does not concern the author. As of education so of people he says, let them live. And at the end they are just living; he briskly refuses to round off the drama. He restates somewhat monotonously the theory that there is some sort of answer to something in the going away "together" of a man and a woman. They may wander over Europe, or spend weeks on a ranch (writing and correcting proofs!) or creep to a cabin beside the lake sand dunes. He suggests curiously the Floyd Dell philosophy of the "retreat by two's." This vagabondage of couples released by night or anonymity from social pressures—especially fierce in a faculty—is too much like a periodical jag to answer any problem among civilized moderns. Solitude *à deux* soon becomes as boring as life in a sanitorium, and certainly one morning there sits the world inquisitively on the door step.

Chimes never quite deliquesces into a thesis; it is too full of live people, even though they are obviously types. You will delight in the brilliant segments of character and emotion revealed through the bickerings and cliques and liaisons of "The Faculty." You will be moved when old President Harris, faced with death any moment, begins to square accounts on almost forgotten promises and deals with his Faculty—giving one man a sabbatical year, and another a new laboratory. You will thrill with the story of Edith Crandell, first dean of women, and her spiritual influence on faculty colleagues and searching students. It is she and Clavercin who learn the pitiful tale of the vivid life-hungry co-ed who has been seduced by a faculty voluptuary, and flees madly to death from a criminal operation. Clavercin, white-hot, gets a play out of this—and it fails amidst the icy silence of his friends. Nothing is done to the seducer "for the sake of the University's name" and Edith Crandell knows defeat and flees also—to Europe and dies. But her memorial is the peal of chimes that sound softly *above* the book—a symbol I feel that Mr. Herrick, in spite of his bitter irony, has faith that there is a spirit in every University, a spirit of wistfulness, of youthful yearning for the good and the true, of service by men who toil, of big and noble dreams back even of the traffic with money and business. The book while enraged at hum-bug and materialism is never enraged at the humans who are the instruments of hum-bug and materialism. There is a sweep of wisdom and sympathy that ennobles this record of the vices and frailties and follies hidden by the solemn veiling gowns of the faculty parade.

LEON WHIPPLE

CHIMES, *by Robert Herrick. The Macmillan Company. 301 pp. Price $2.00 postpaid of The Survye.*

Road Maps For This Age

EDUCATORS (and social workers) need three kinds of books: books about the job, books for fun, and faith and background books, to help fit the job into their times. Here are background books of spring that help with our proper study—mankind. They tell us something about how the folks we deal with come to be what they are for they cover the three generations about which we most need wisdom—the generation which ran things in the 'nineties; that, born around 1880, which is with us today; and the famous younger generation, born about 1900. They are text-books on current life.

Volume I of Mark Sullivan's new kind of history, Our Times, is on The Turn of The Century (1900-1904). He describes the United States in which we of the 'eighties landed when we got a vote and a job and began to have the sons and daughters who are just now getting their votes and their jobs in a new world. That it is a new world this book proves by picturing the world of the fathers; and in the vast difference one perceives the source of much inter-age generation friction and some of the present sense of chaos. If you were too young to know the late 'nineties, you had better read this book and learn how some of the problems we face now arose out of that dislocating overturn from a provincial America on a free-land basis to an imperial America on a machine basis.

Not that Mr. Sullivan deals in problems. His is the history of the songs and dresses and plays and vehicles of the time for he agrees with the gentleman who said: "Let me write the songs of a nation, and who will may write the laws." This is a book about the folkways and the folk heroes—Dewey with his foolish bid for the presidency; Bryan whose dulcet strains in a single speech announced a new alignment in economic life; Roosevelt who fought the Goliath "trusts" with only a big stick. The election of 1896, the Spanish War, the McKinley regime, and the Roosevelt succession—these are the framework. But far more important are the songs our father sang. My memory begins with "Down Went McGinty" and I still feel a spinal prickle as I recall the National Guard of Missouri yelling "Remember the Maine, To Hell with Spain" as they marched off to the tune of "There'll Be a Hot Time in the Old Town Tonight." There was—for the typhoid temperatures ran high at Chicamauga. But compare that with "Over There" in 1917—and note the difference.

Also note the difference in the best sellers: then, David Harum and When Knighthood was in Flower; now, An American Tragedy and Mister Mencken's Mercury. Sullivan's book is rich in such contrasts—the Gibson Girl in Ladies' Home Journal fashions in 1900—balloon sleeves and street sweeper skirts. This spring a woman's apparel weighs thirty ounces, and is based on the freedom of the knees. Several pages record what Edward Bok did to America in the Home Journal—not before regarded as the matter of history. There are cartoons about Dobbin hauling the ancestral Ford out of the mud, and shouts of "Darius Green" for the crazy Wright brothers at Kitty Hawk. You see we really fell into another world about then, like Alice in Wonderland, and I for one have never felt at home since. I even doubt it is Wonderland. So how can I counsel youths whose daily pastimes take them across a couple of counties at fifty miles per hour, and who can in a by-lane with the curtains drawn escape social surveillance as if in the moon?

Mr. Sullivan's book is a joy, full of chuckles of recognition at dead selves for the eldster, and a road map for parents and teachers, and for youth, too. It is packed with the color and life of a people, and so of course throws light

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SCHOOLS THE MINERS KEEP

(*Continued from page* 310)

This is only one in- of many indicating the f the classes upon com life and thought. en loading machines introduced into one of the local mines and the standards of the miners were threatened the new trict president Glasgow, who, as Bill Daeck's sor has helped push the educational work, found be- him a group of miners who had studied the ems of their industry and were ready to support him ligently in his fight to maintain the wage standards and hare in the increased production resulting from the use he new machinery. The occasions on which class mem- have prepared resolutions and newspaper articles and ressed themselves at local town meetings "without being ghed at" are legion.

In the report which Daeck presented to the 1925 conven- n, provision was made for mass education—popular tures which those who hesitated to join a class might end. With a subsidy from the American Fund for Pub- Service, the educational department has been able to ipplement its classes with lectures on international and bor problems given by speakers from large cities. Over 200 men and women have attended these lectures. Scott Nearing, David Saposs of Brookwood Labor College, Joseph Schlossberg of the Amalgamated Clothing Workers' Union, and Clarence Darrow are only a few of the leaders who have visited these mining communities. Agnes Burns Wieck, herself a miner's wife, Dorothy Fuldheim from Wisconsin and the writer were among the women from the outside world who came to teach and to learn. Each lecturer is invited to make a complete circuit of Subdistrict 5.

There is a rare thrill in store for those men and women from the outside world, as they follow the circuit riding teacher from one mining town to another. One night the meeting is held in the miner's hall, the next in the local movie house, the third in an old Methodist church, the fourth in the local courthouse. The miners come to the meetings grimy and tired, but eager to hear what the speaker from the "outside" has to tell them about their industry or their economic world. For many the lectures signify the opening of new vistas in what would otherwise be a befogged, barren life. Discussions always follow the address, and the red hot stove is often cold before the meeting is over.

It is difficult to measure the tangible accomplishments of this educational work. Seven miners from these classes have received scholarships and are now at Brookwood Labor College preparing themselves to become more intelligent union leaders and to "match their brains with the bosses." Among them is Bill Daeck, the man who started the education department in Subdistrict 5. One miner's daughter has received a scholarship in the Chicago Women's Trade Union League Training School, and another, who was a silk worker in Kincaide, has secured one for the Bryn Mawr summer school.

The men at Brookwood have done splendid work. Although it has been difficult for them to adjust themselves to a life of intensive study, they have not only pitched into the difficulties of an academic routine but have become assimilated in the social life of Brookwood, participating in its dramatics, its dances and its kitchen work! This has been no small achievement, for the isolation of a miner's life does not prepare one for easy comradeship with a large and diverse group of men and women, unlike in nationality, tradition, and experience.

No account of this experiment in workers' education would be adequate without some reference to another less obvious achievement for which Tippett is personally responsible. Tippett lives with his wife and child in an old farmhouse on the outskirts of Kortcamp. There are books, pictures, gay hangings and cleverly painted furniture in that little house. To the miners in the vicinity Tippett's house has become a sort of intellectual and social Mecca—one bright spot in a dingy and depressing community. Whenever a speaker comes from the East, Mrs. Tippett "throws a party" and the miners and their wives come from far and near to meet the visitor, to laugh and "chew the fat" as a talk-feast is locally known. Several times Tom Tippett has conducted a party of miners to Chicago or St. Louis to visit the museums and the theaters or to hear a concert. Most of these men have never before left the camps, though St. Louis is only two or three hours away. For weeks after these eventful excursions with Tippett the men talk about the things they have seen or heard. The "gob-pile" down in the mines is the center of many a lecture on the Field Museum or the play which one of the fortunate travelers has seen.

The miners go to Tippett for the solution of every problem, from the new economic policy of Russia to the social significance of marriage and divorce. As he bumps along the roads in his old Buick, men hail him to ask for the news of the other mining camps. An old miner, laid up in bed for weeks with a paralyzed leg, summons Tippett. "They say, Tom, maybe you can help me." A man is hurt in a mine accident. Compensation is slow in coming. Tippett is called upon to speed up the legal machinery. In the spring and summer he organizes picnics and swimming parties. As one student put it, "Gee, we learn as much about this goddam world from smoking a pipe in the woods with Tom as we do sitting in the classroom."

Education has become a living thing in Subdistrict 5. Tippett declares that he is only interested in education that makes workers conscious of their own individuality and of their world. He has a heavy task. But the classes go on, and an intelligent nucleus has been developed in each mining camp, prepared to fight the battle of the workers of the soft coal industry which will come to a crisis next spring when the Jacksonville agreement expires.

TWO years of educational activity among the miners of this subdistrict have been responsible for the awakening of a new consciousness. Though the rank and file of the region have had the reputation of being "progressive" in their trade union policies, they have undoubtedly had the tendency to take their progressivism more or less for granted. At present there is a realization among them that they cannot hope to solve the problems of their industry or of their economic world without specific information concerning both. This accounts for their interest in the financial organization, the markets, international competition, the rate of profits, etc., of coal. Workers' education is furnishing them with another set of tools with which to dig themselves out of the chaos of coal.

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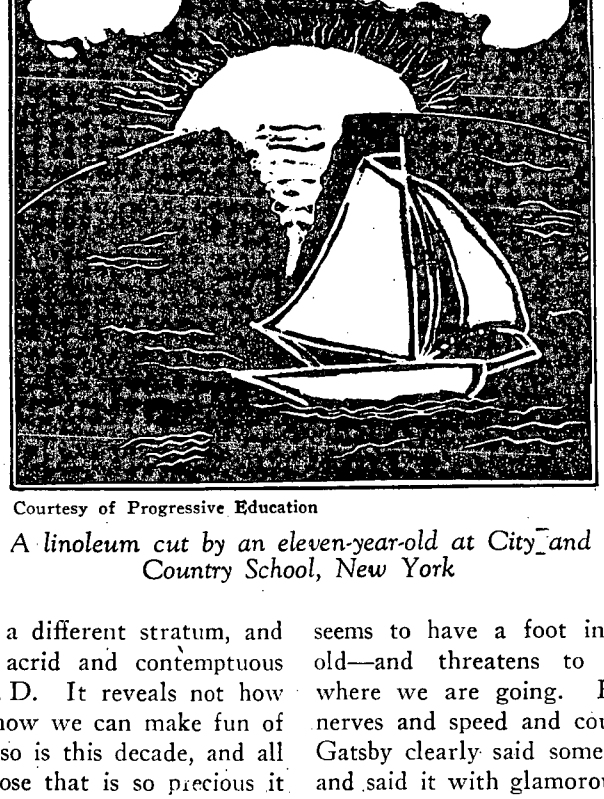
on today. But I fear he can never recreate for Master and Miss America the thrill of the age when Hobson sank the Merrimac and Anna Held's eyes were a town topic. He knows, I know, but youth today is dreaming about Raquel Meller's eyes, not Anna's.

The Mauve Decade by Thomas Beer is of course the Yellow 'Nineties—a bit of psycho-analysis on the spirit called *fin de siècle*. It isn't a picture of the people's life, but a collection of slants at the literary notions and philosophic incongruities of an age of innocense, "when pink was trying to look like purple." It doesn't look like Mr. Sullivan's picture at all, but then Mr. Sullivan took things as they were; while Mr. Beer focuses on a different stratum, and treats things with the somewhat acrid and contemptuous sophistication of the year 1926 A. D. It reveals not how we descend from these times but how we can make fun of them. It was a silly decade, but so is this decade, and all decades. Mr. Beer notes in a prose that is so precious it sometimes gets obscure the humors of nascent feminism, the Populism of Mr. Bryan whom he transfixes with the neat phrase "an incarnate drum," the timorousness and hypocrisy of our letters, and the general prudery of taste and the dependency on Europe for standards. What Frank Norris and Stephen Crane and Ambrose Bierce suffered comes naturally into the record, with some sly scratches at R. L. S. The value here is that he shows some of the things the next generation revolted from so heartily that it has mislead Mr. Beer into thinking there was nothing there. But you will enjoy his penetrant, if mannered, comment on the high gods and folly of the day, and find in his own distastes and condescensions signs that help explain our later revolt in both manners and morals.



Courtesy of Progressive Education

A linoleum cut by an eleven-year-old at City and Country School, New York

The generation that was born about the turn of the century speaks in Richard Kane Looks at Life by Irwin Edman—a set of philosophical interpretations of the career of a young son in a suburban and commercial family of some means. This family matured under the influences displayed by Sullivan and Beer, so never quite understand what young Richard thinks or wants. This story of what he wanted and how he found it out is an excellent summary of the serious side of the younger generation. Richard goes through college, then to Europe, settles to work, considers morals and the newspapers, marries (and that is a problem after 1900!), thinks over education in his alumnus state, takes a look at politics, and at last finds God. The chapters on each theme are rather artificial debates, but they do canvass with sincerity and tolerance the tangled ideas and ideals of youth that is still seeking. What Richard, and Mr. Edman, conclude we haven't room for here. But if you have youth to teach or interpret or correct (or even a few things left uncertain in your own philosophy) you'll find Richard Kane's biography of the soul, mighty stimulating. It covers the field and poses the problems with an intellectual d
disputatio
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Junior. Rich
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Q. E. D. His gre
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Mystics, but the
yearn for beauty
in life. "God is
ing for Him. It
that is God."

We always expec
gerald to come up
Island with a revela
historian of the "
each camp—the young
old—and threatens to tell us what things n
where we are going. He knows the Moist De
nerves and speed and country-club philosophy. Th
Gatsby clearly said something about one part of ou
and said it with glamorous art. All The Sad Youn
does not live up to that, or to its own title. It migh
been Richard Kane in action, it remained unnecessary
that Fitzgerald has the fairy gift of narration. So
ever, had Dick Davis and Bob Chambers. The Rich
is a good straight tale of one who gets his kick out
liquor and his spiritual support from miscellaneous wom
and lets all life drift by while he "plays around." The oth
tales have touches of the teary athwartness of things, b
though too much of the sentiment is of the alcoholic varie
And the click of the "well-made story" that emptied
Henry and Leonard Merrick of a good deal of possible
dom, too often leaves the fable hanging in thin air. T
stories are amusing, and their irony often gives to thi
but they do not cut deep into the author's own rare know
edge, which is what a sober man learns at a drunken par

Eleanor Wembridge in Other People's Daughters rever
Fitzgerald: as Survey readers know—for many of h
sketches were first published in Survey Graphic, she takes
solid case out of real life, and points up its high lights
give us a story with a hint of universal in it. Her heroin
walk on different levels from Fitzgerald's—though his bo
doubtless know her girls. . . . She is studying the unde
side of the same pattern and in the other sex. For th
country-club philosophy filters down to the clerk and sui
maker; flappers are not matters of economic status. T
heart of the shop girl's tragedy is imitation of the debutante
and the lure of silk stockings is a sex, not a caste, matter
And you'll like her girls better than Fitzgerald's brittl
sorceresses.

LEON WHIPPLE

OUR TIMES, *by Mark Sullivan. Volume I: The Turn of The Century*
Scribner's. 610 pp. Price $5.00 postpaid of The Survey.
THE MAUVE DECADE, *by Thomas Beer. Alfred Knopf. 268 pp. Pri*
$3.50 postpaid of The Survye.
RICHARD KANE LOOKS AT LIFE, *by Irwin Edman. Houghton-Mifflin*
320 pp. Price $2.50 postpaid of The Survey.
ALL THE SAD YOUNG MEN, *by Scott Fitzgerald. Scribner's. 267 p*
Price $2.00 postpaid of The Survey.
OTHER PEOPLE'S DAUGHTERS, *by Eleanor Rowland Wembridge*
Houghton-Mifflin. 333 pp. Price $2.50 postpaid of The Survey.

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GOLDEN LADS AND GIRLS

(*Continued from page* 320)

Amy Lowell, Patterns; Edna St. Vincent Millay, The Ballad of the Harp-Weaver; William Vaughn Moody, Gloucester Moors; Ezra Pound, A Ballad for Gloom; Dudley Poore, Marigold Pendulum; Francis Thomson, The Hound of Heaven.

CLASS II: William Rose Benet, The Asylum; Rupert Brooke, The Dead, The Great Lover, The Soldier; Nathalia Crane, My Husbands; Adelaide Crapsey, The Warning; H. D. Oread, The Pool; Walter de la Mare, The Listeners; Robert Frost, Birches, Good-bye and Keep Cold, The Road Not Taken, Wild Grapes; A. E. Housman From Far from Eve and Morning; Orrick Johns, Wild Plum; Alfred Kreymborg, The Tree; Vachel Lindsay, The Congo, Leaden-Eyed; John Masefield, Sea Fever; Alfred Noyes, The Highwayman; Carl Sandburg, Cool Tombs, Fish Crier, Fog, Grass; Alan Seegar, I Have a Rendezvous with Death; R. L. Stevenson Requiem.

"The spirit of our new America," writes James Oppenheim in the New Republic, "is at last in our blood, and I believe that what happened in the Lincoln School in New York could be duplicated in Detroit or in Houston. 'The golden apples,' as Jung said, 'fall equally to a Schopenhauer and to a blacksmith's apprentice.' The spirit in these children is the same as that which produced Spoon River and The Congo. And hence, while the number of poets cannot be increased by education, what we can hope for is that 'audience interminable' which Walt Whitman prophesied; an America where art is a living thing."

The point to emphasize here is that the beginnings of a genuine artistic taste, both in creative power and in appreciation, is probably lying undiscovered in every classroom in the land. These beginnings are represented concretely in the strivings to write which are kept as secret as first love, and which the schoolroom never discovers. To find them and to touch them with delicate sympathy is the new work of the artist-teacher; and to prepare a classroom environment in which the striving spirit may put forth and grow in stature, that is one of the richest possibilities of the new education.

DOING THE THING THAT COULDN'T BE DONE

(*Continued from page* 299)

The discovery was soon made that the high school building, which is usually located in the most prosperous town of a district, may not be the best place for the organization of rural classes for foreign adults. It was the little elementary school out in the country, to which their children went, that made an appeal through its informality and familiarity. In some of these country night schools the attendance is larger than in the day school, and men have been known to travel as far as thirty miles to come to the classes.

In Tulare the unique feature of the work has been to enrich the program of the day high school at the same time that the adult schools have been organized. Where, as here, a large percentage of the community is foreign-born, this unified attack has presented the importance of education all along the line. Portuguese often withdraw their children from school at the earliest possible age. The Portuguese who himself attends night school is more convinced of the value of education and the organizer of the evening school has served as a guide to all the children in the high school. He knows intimately their home conditions. He is ready before they enter high school to find for them a major interest. The entire high school curriculum has been modified and socialized and adapted to this particular community through the studies made by David Mackaye, the director of immigrant education at Tulare.

Fresno County, where five years ago school boards were

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		$147,923.86
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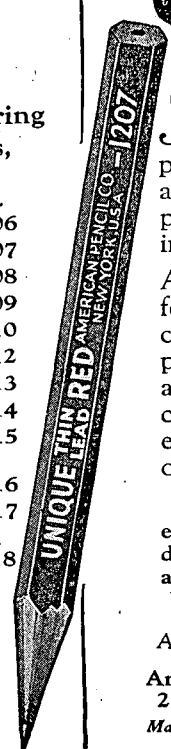

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saying that they would never spend public money on the education of the "damn foreigners," now has a total of sixty-two classes, with fourteen high schools outside the city districts maintaining an enrollment of 2,083.

At the northern end of San Joaquin County is Lodi, a German speaking community, where the residents are prosperous and clannish. There seemed to be no need felt by the foreign-born which could be used as a lever to encourage them to go to school. It was particularly difficult to reach the women. They lived in the country, they were fairly comfortable, their children were adequately clothed and they had been separated so long from American contacts that they had ceased to want them. It took the clever director of Americanization a long time to discover a way in. She finally found that the women were having difficulty with their sewing. They couldn't make clothes that looked like American clothes. So the director began her program of immigrant education by employing the most fashionable dressmaker in the community and organizing sewing clubs with the dressmaker available for consultation. The sewing clubs are at the same English clubs and civic clubs and they have opened the door.

Across the state, in Monterey, on the coast, was another obstacle that seemed insurmountable. Here was a group of five hundred Italian youths, between the ages of twenty and thirty, who were sardine fishermen. They went out every night in crews of ten in the little fishing boats and were gone until early in the morning. Then they brought in their catch, went home to sleep and were back on the beach at four o'clock, mending their nets and waiting to go out for the next night's work. Where was there a place for school in the program of these young men? And yet it was most necessary. Most of them were straight from Italy—young, vigorous, fine. They had no normal contacts with American life and saw no women except those whose services they bought. They lived in sordid boarding houses and in the summer many of them went to Alaska, where conditions are even worse for them. How could one find an opening to this group?

Again, it required the ingenuity and infinite patience of the director of Americanization for more than a year, trying and failing, before this group was won. They couldn't come to the school—it was too far away. They couldn't come at regular hours because some nights they started out early and others very late. They couldn't come all at once because a teaching staff could not be found large enough. First of all was the problem of a meeting place. It must be on the wharf or near it, so that they could drop in after they had put on their boots and were waiting for the captains to come down and call the crews. An old California landmark, the first Customs House, is located near the wharf. At present it is in the care of the Native Daughters of the Golden West. They were besought to allow the use of this building on certain evenings in the week for the fisher boys to congregate where the teacher could meet them and perhaps other people of the community drop in for any sort of lessons that proved acceptable. But the Daughters were horrified at the idea of putting their historical monument to so lowly a purpose and they continued to use it for bridge parties and dances, as is right and proper. Then the fishermen themselves agreed to rent a place and the Americanization director tramped up and down the streets to find one for rent, but there was none. After many vicissitudes, the ice house on the wharf was persuaded to contract itself sufficiently to allow a small room for the school. It was bare and uninviting and cold, but it was a spot, and the teacher secured a few bright decorations and some magazines and a little furniture and began the work.

It soon became popular for the men to drop in in crews for a short lesson and go on to their boats. Others not wishing to study dropped in to read and chat a bit, and on moonlight

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nights, when there was no fishing, everybody came for a party. A few people from the town also came and in time it is hoped that the ice house school will develop a cordiality which will make these young boys a part of the life of Monterey.

THE big centers of population are never so romantic as are the rural communities. Oakland, however, has made a real contribution to immigrant education. From the very beginning, Oakland's home teachers were women of fine training. A number of them have gone out into the state to pioneer in newer communities with the experience they gained in their city work. This year under an able director Oakland has worked out the problem of grading and has built up a body of lesson material which is a model.

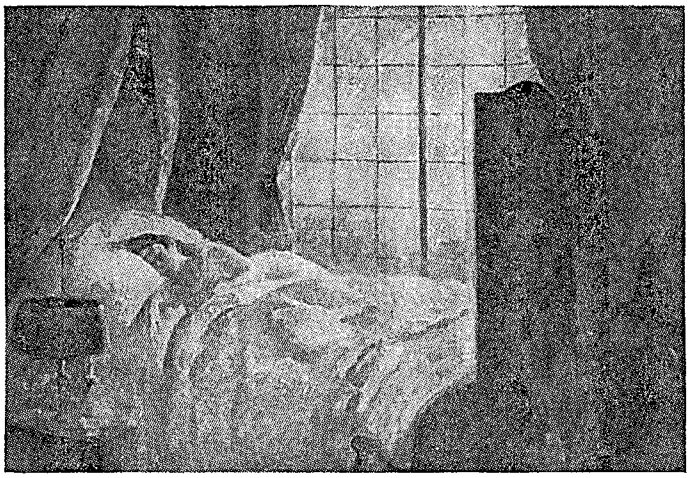
It has long been thought that you can't run classes for foreign adults in a town where there is a three-shift industry. You get your classes running with a group of men coming from seven to nine every evening and at the end of two weeks the shifts change and they begin working from eight in the evening until four in the morning, and a new group is free for evening work. Crockett, where the California-Hawaiian Sugar Company is located, was a town like this. The company was eager to work with the school and the school found a person who would run a three-shift school to parallel a three-shift industry. All the classes change every two weeks. The ones that met at night meet in the morning. To make the classes more immediately useful, a book has been written with graded lessons covering the vocabulary of the sugar industry. It has been beautifully illustrated and published by the company. Community work of every sort has been inaugurated and the night school is much more like an independent, autonomous club than a public school enterprise.

Innumerable other places which are not mentioned here would have to be included in any catalogue of Who's Who in Immigrant Education in California. To show the firm roots which this work has taken, it should be said that Santa Barbara after the earthquake, with urgent need for retrenchment, refused to consider its adult program a place for economizing.

BUT there is still much to do that can't be done. The problem of the public school and the lumber industry has not been solved. Classes can be organized and held in a mill town, but what about the men out in the camps where the cutting is done? At last a person has been found with the pioneer spirit who would like to ride out on logging trains and take a chance of getting back, holding a class around the bonfire or in the mess hall, and overcoming the scorn of the lumberjacks who have every reason to be suspicious of any organized effort on their behalf. And some day a school board will be enterprising enough to employ this person and a new adventure will be underway.

Another place where we have never been successful is in the mining camps. Gold is now being taken from a mile under the earth. Accidents are frequent, the heat is enervating and fear makes the labor turnover tremendous. The men come and stay but a short time. The communities where gold is mined, because the gold runs very poorly these days, are badly off and burdened with taxation. How can a world which set itself to pick gold nuggets from the earth readjust to the humdrum routine of raising potatoes and cultivating corn? And so while they wait for fortunes which never come they can give but scant attention to education. Some day, however, an enterprising person will find the key and again we shall be on our way.

It has all taught us that the success of any educational project depends upon discovering the genius of the local community. This can't be built on a plan or a program, or set down in a book. It must be done painstakingly by a person



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of special aptitude, with freedom and with no desire for glory, unhampered by ancient school traditions and undisturbed by time. Out of these simple beginnings in our work with immigrants we hope to point the way to larger programs of community education which shall meet the needs of everybody, native- and foreign-born alike, for every individual should find in the school some of the inspiration he needs to give point to his own experience and to make him a more effective unit in his group. It aims to make knowledge an effective agent in the regeneration of human experience. Elementary education should do this through establishing social habits in the children who attend school. High-school education must do it through deliberate turning of the child's attention to his social obligations and permitting him to practice a citizenship in high-school. But social habits and social practices are not enough. If man is to solve the serious, complex questions which living together in the world today involves, he must make knowledge his tool and use it to better understand himself and his universe.

From this viewpoint, adult education in the sense of education as a life-long process is essential to any degree of successful living in a country where the people rule. California is hopeful that adult education so conceived may help develop a new spirit in public education generally and to this end is trying to aid various educational agencies in finding their place in the new program. Much adult education will go on outside the regular activities set up by the public authorities and from clubs, study circles, forums, trade union classes, the schools have much to learn. On the other hand, if in the West where there is still some flexibility in the traditional and established system we can bring this new idea into close contact with the schools we shall be nearer to a realization of the finest purposes of public education. This conviction gave rise to our adult education conference at Asilomar last summer, called jointly by the public schools, the university and the state library. Here were gathered about seventy people representing the groups calling the conference and others interested in adult education. For a week we deliberated—teachers, librarians, community leaders, university folk. All the usual quagmires were crossed. It was finally discovered that by adult education we did not mean teaching English to foreigners and we did not mean teaching vocational education to increase the earning capacity of the students and we did not mean making up for the deficiencies of an elementary education. We did mean a continuous program of education for every individual in the state by which he could learn anything that he wanted to know more about, which would make his life more interesting, himself a more complete personality and his citizenship more effective, which would, in truth, serve him as a person.

Out of this conference came a state committee on adult education representing the three agencies calling the conference and with one representative from the public at large. This committee has promoted various kinds of experimentation to discover the ways in which California can give reality to this vision.

The immigrant education program of the state, now in its tenth year, through its emphasis on community rather than classroom work, lends itself to this larger scheme, particularly in the rural communities. But all the present efforts are only the beginnings of what may some day become a program significant because of its variety of local application. No effort will be made by the state committee to standardize anything. Every encouragement will be given to local ingenuity. If adult education in California is successful, it must find its own motive out of the needs of all the people. The education authorities can do no more than supply the facilities they have and find a chance for their own growth in becoming more flexible and adaptable, more truly responsive to a new call.

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HOME TEACHERS IN THE CITY

(*Continued from page* 307)

With three or four endeavoring at the same time to get the floor, with questions, new ideas and differing views following each other in rapid succession, the speaker had about the same reaction as if at the close of her talk she had fallen into a tub of ice cold water. Such a stimulating experience is recommended to all who feel a bit bored or believe people have stopped thinking or being interested in vital questions of the day, only it is recommended that an ample supply of facts to back up statements made be carefully at hand. We discussed until Miss Wrottenberg reminded the president that nine o'clock was the closing hour; then after adjournment we discussed in groups until we were turned out of the building so it could be locked; and then we stood on the sidewalks and discussed some more."

THE Los Angeles home teachers did not consider their task finished when they had followed the mothers into their home environment. Beginning with a class tucked away in the salvage department of the County Charities, there is now a well furnished class room for the non-English speaking men and women who appeal to the charity organization for help.

A special teacher has been assigned to the General Hospital to gather the foreign patients into groups for teaching and, in some cases, to give bedside instruction. Under this teacher, a Mexican laborer recently worked against death to secure his American citizenship as the only inheritance he could leave his family, and succeeded in his ambition before he died.

At the Olive View Sanitarium the home teacher carries on occupational teaching as well as instruction in "book learning." During the year 1924-25 there were 4,926 men and women in the institutional classes carried on at the County Charities, the hospital, the sanitarium and the two city jails.

The whole adult education program of California begins where adult education in this country usually begins, with classes in English for the foreign-born members of the community. But the real strength of the home teacher law is in the phrase, "in the homes of the pupils." If the California measure had merely granted a teacher to immigrant mothers, assigning her a room at the school building where she must wait for the mothers to come to be educated, the home teacher law would have been a dismal failure. At present, thousands of immigrant mothers do of their own volition attend classes in the public school buildings, but in the beginning they came only after the hardest kind of missionary effort by the home teachers. Los Angeles has learned that only the exceptional person, child or adult, goes clamoring for education, and the seeking for it is, roughly, in adverse ratio to the need. As Amanda Mathews Chase of Los Angeles points out, "Education must pursue its beneficiaries, run them down, keep step with them, refuse to be shaken off."

THESE are some of the distinctive things that have come out of the adult education laboratory of Los Angeles. They are important, not only to Los Angeles, but to all American cities. Experiments along these lines are going forward, and new experiments are being undertaken, to ally the work of the home teachers for the foreign-born and the physically handicapped with the broader California scheme of education as a life long process for everyone. And in the working out of this scheme, the Los Angeles adult education program demonstrates the truth of what Ray Stannard Baker has said of all forward looking endeavors: "There are no miracles in progress; there is only the plodding but beautiful adventure of inquiry and education."

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THE SECRET OF THE INDEPENDENT FARMERS OF DENMARK

(*Continued from page* 315)

cities being first. This Radical Left holds an interesting position in the political life of the nation. It is *radical* as compared with the two older parties, the Conservative and the Left, but it is not socialistic. It is the political expression of the life of the small farmer of the country-side. That is, it is *individualistic* and *yet cooperative*. Its members are—if the terms are not mutually obliterative—*cooperative individualists*: they abhor alike the unalleviated individualism of the two older parties, and the subordination of the individual to the mass that characterizes the socialist party. They have, therefore, saved the best features of both the extreme groups: the individuality of the individualists, and the cooperativeness of the socialists. They can cooperate and still be individuals. They are individuals, and still they cooperate.

Intellectually, that's not an easy position to occupy. It would be much easier to be the one or the other, and to "tell the world." But the position has its compensations. For example, in the general alignment of parties in Denmark, the economic pattern tends to be followed. The commercial groups in the cities are the Conservatives. The landed and hereditary groups of the country fill up the Right. The small farmers of the country-side, breaking away from their ancient masters, have become the Radical Left. And the workers of the cities, finding their political freedom, have become the Labor, or Socialist, or Social Democratic party. This accounts for all except the professional groups of the cities and the so-called "intellectuals." Where are they? The reply is illuminating. They have largely, gone where perhaps, their social sympathies least allocate them, but where their intellectual needs compel them—into the ranks of the Radical Left. A similar outcome has at times been known in America.

I must not stop to recount all the cultural influences that play through these Danish villages. Here are community houses, where the country-side gathers for social events, dinners, recreation, and for lectures and classes which range through all subjects under the sun. The village feels the winds of doctrine that blow from every quarter of the globe, but without being blown to pieces. "The fact is," said one of the leaders of this cultural life in one village, "we probably have too much of this sort of thing. But the long winter evenings of the north give us endless opportunity, and the people are eager for everything that is offered."

I must linger again a moment to speak of the church. Denmark has a state church—the Lutheran. In many communities this state church has become little more than an obsequious gesture. For instance, I stood on top of a highschool building near Roskilde, on Zealand, some thirty miles from Copenhagen and took in the wide-sweeping countryside with a young friend. I noticed a church steeple rising out of a clump of trees a half a mile away.

"What is that church?" I inquired.

"Oh, it's our village church," he replied.

"How many people would be likely to be found there on a Sunday morning?" I asked further.

"Well, perhaps fifteen, or on a good day, maybe twenty," he answered.

As we were within sight of the habitations of several thousand people, I was a bit suprised.

"Don't people go to church anymore in Denmark?" I demanded.

"Well, not much to the state churches, anyhow," he parried.

But a few days later I was in Ryslinge, a village of several hundred inhabitants, on the island of Fyn, where Christian Kold set up the first high school. After a day of riding with the village pastor in his Ford through all the surrounding country, I went with him to his house for a bit of refreshment in the evening. As the *"rabarber-grød"* with cream was being prepared, we walked in the garden under the trees. In one area there was evidence of recent tramping of many feet.

"What does this mean?" I asked.

With a smile he replied: "Oh, we have been having our Sun-

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day evening services in the open air, under these trees this summer. We had twelve hundred here last Sunday evening."

Twelve hundred would mean that people had come from several villages. But then this village pastor is a lecturer in the local highschool, and an adherent of the liberal wing of the state church—the so-called "free church"; and he quite evidently has something to say to the people of the country-side, so many of whom have passed through the folk highschools, and all of whom are practicioners of science in their daily vocations. He knew their problems of work—their ways of winning their daily bread. And he knew how to bring them that something more than bread which men and women must have if they are to live their lives with imagination and freedom, as well as with science.

On the whole, therefore, this Danish country-side possesses a culture that is rich and varied, widely diffused among the people, and that brings to living a dignity and significance not usual in present day Europe, or in any other part of the world. These Danish communities are not, however, all cut to the same pattern. Each is itself—as are the folk schools. Some near the cities have urban advantages in addition to their own natural gifts. A few in western and northern Jutland are still close to the heath. But of all the people of Denmark none have brought richer gifts to the making of the new national culture than the men and women of the heath.

Here, then in brief compass is a picture of the Danish country-side: its physical settings; its agricultural vocations; its applications of science; its cooperative organizations and its control of its own living; its political power; its cultural and religious developments and outlooks. All of these seem to hang together, and to confirm the statement made in an earlier paper that "the Danish farmer is so nearly the master of his own economic and cultural destiny that he may be described as independent."

Still the question recurs: How did this Danish farmer, out of all the farmers of the world, achieve this cultural and economic independence, which makes him either the last, or maybe the first really independent farmer in the world?

There is no all-inclusive answer. There is no general agreement as to the factors that enter into the answer. But, during my weeks of study and travel in city and country-side, I came upon four factors that compelled consideration. There are probably others. I did not find others, but my mind is not closed to their existence. And I do not pretend to rank these four in any order of importance.

The first I shall mention is the contribution of the older heath. Danish folk-life is rooted, as we have seen, in an immemorial past: its native culture was an ancient pagan culture of the Scandinavian North. This pagan strain was best preserved in rural regions where it came least into contact with the critical influences of the "classical culture" of the schools, or the "Christian culture" of the churches. That old pagan culture was instinct with "joy of the soil"—an instinct that neither the classicicts nor the Christians could quite endure. Bishop Grundtvig insisted that the New Denmark, which was to rise on the ruins of the past—and which did rise after 1864—must uncover and renew this ancient pagan reality of living. This helps to explain why agriculture seems to the Danish farmer the proper mode of life; and why he makes no apology for working in the soil.

A second element comes from the old Danish village. The Danish peasant always lived in a village—in some parts of the land near the castle. He was disciplined to working with his fellows and to fighting with them, too, upon occasion. To be sure, most peasantries have had this same history. The Danish village was not unique. But the village is still strong in the Danish farmer, at least to this extent: he prefers the village to the city. That is to say, he prefers the country neighborhood with its personal relationships to the impersonality of the modern city. This village attitude is now but the root of the life of the countryside: its fuller growth rises above its roots into the free air and clear sun. The local group temper is sap for the cooperative endeavors and their out flowering.

The third of these factors is much more recent in origin. In 1864, at the close of a disastrous second war with Prussia, Denmark found herself as nearly bankrupt, morally, economically, and intellectually, as it is permitted a nation to become and still live. There was no prospect of help from without. Salvation must come, if it came at all from within. Having no

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economic resources but the soil (and the sea), her leaders saw (some had seen it long before) that if she was to have any economic future it must come primarily out of the soil—her own soil: she must become quite definitely an agricultural nation; and if she was to have any moral or spiritual future, this must grow out of her own industry and her own intelligence. But her soil was but indifferently fair, her farming processes were still primitive, and her "mind" was a curious compound of Neolithic habits and customs, pagan emotions and superstitions, over which had been laid various veneers—(e. g.) "classicism" by the schools and "Christianity" by the church. Defeated and disheartened, what was to be her fate? The answer has been given: her rural life and industries have been redeemed: peasant farming has become scientific agriculture; universal poverty has become cooperative well-being; and spiritual despair has become local and national self-respect. These results, as we have seen, were not secured *ad hoc*. They were not clearly perceivd from the beginning. They have been wrought out, within the past sixty years, by the sweat of the Danish mind, as well as by the sweat of the rural brow. Denmark of the city has been a world-leader in the development of pure science. The University of Copenhagen is one of the world's centers of scientific research. Denmark has had more Nobel prize winners than any other land—in proportion to population. But it was not the mind of "pure science" that made over the country-side. It was the mind of the country-side. That mind caught the meanings of science for life and industry. Science was wrought into the fabric of the country-side folkways. A growing and determined intelligence has played a large part in the making of this country-side civilization. And this civilization welcomes whatever intelligence has to offer. Agricultural highschools and colleges, covering every aspect of the farmer's vocation; agricultural societies dealing with all sorts of local and national questions; associations for the clearing of the heath, for the insurance of crops, building and industries—such enterprises are to be found wherever there is need for them: they express existent intelligence, and they are the means of extending intelligence still further.

Three elements in the development of this Danish civilization have been enumerated, namely: the old folk culture; the village spirit; and the leaven of modern science. The fourth factor was that which recognized these three, desired them, sought them out, saved them, justified them before the world and helped to weave them into a single factor—the substance of civilization. This was the People's Highschool, the tool by means of which the soil of Danish folk life was deliberately uncovered, and made the soil of the new civilization; the school that builds its social life on the model of the old village; and the channel through which science, first as a spirit of inquiry for work, and then as a guide for life, itself, was brought in to take the place of the ancient Neolithic traditions that had long been the practical guide of the farmer. So, in the soil of the old folk culture, with the village community as the center of action and life, and with science as the instrument of cultivation, the new Danish civilization is growing up.

All the people know something of the past; all know the life of the village; most of the people know the practical details of the new scientific methods of farming; and 30 per cent or more of the adults of the country-side and village have learned, in the absorbing social and intellectual life and work of the Folk Highschools, how to integrate these other three elements into the substance of their own personal habits and arts, and to identify themselves individually and yet critically, with the enlarging culture of the country-side. Presently all the people of the rural areas will have been students at some time in their lives in these schools, and will have felt the impact of all these forces in the development of their minds and personalities. These effects have not been academic: they are not of the nature of "lessons" to be learned and forgotten; they are of the nature of *folkway influences*—folkways not now, however, of mere tradition (though these are still rooted in tradition); folkways, now, of which the scientific outlook upon life has become the determining characteristic. So, this Danish civilization of the village and country-side seems to the visitor to grow like trees planted in the right soils by rivers of water, lifting up straight, strong, natural and beautiful, lend-

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ing shade to the brooding earth in its weary days, and bringing forth all manner of fruits in their proper seasons.

It would be impossible to decide, of course, which of these four factors is to be credited with most influence in producing these results in civilization. Some hold—in Denmark, as well as elsewhere—that economic factors must precede—and, therefore, have preceded—all others. Some think that spiritual and moral factors have been dominant. But many of the Danes are inclined to give preponderant credit to the fourth of these factors—to Education, to the Folk Highschools. "It is intelligence," they say, "which has made possible the operation of all these other factors; and the intelligence of the sort we most needed, and secured, has been released and developed by these Folk Highschools 'more than by any other single influence'."

So, it will be seen that the independence of the Danish farmer is not that arrogant independence which comes of possessing the power of the economic tyrant, and using it like a tyrant. It is that moral and spiritual independence which comes of a sense of understanding of life and the world, and of having mastered the machineries needed in the techniques of making a living—so that life itself can stand forth, in dignity and serenity, even in the midst of a world that lacks much of being dignified or serene.

ETHICS AND EDUCATION

(*Continued from page* 322)

IN beginning my teaching of ethics with these ideals I was the more confident of being on the right track because I had watched since 1894 the teaching of ethics (not about ethics) carried on by my wife in private school classes for girls from sixteen to twenty. I knew from the testimony of some of these girls that the teaching of ethics is possible, has occurred. So I was only joining my wife on a path which she had followed for over thirty years, and had led to the publication of her Everyday Ethics* and Ethics for Children.** In these books and in her teaching she has followed the principle that one way to teach ethics (and not merely to teach about ethics) is to practise pupils in the formation of good habits. Among the rather few good habits that one can help to form in the classroom is the habit of good thinking, under which should be included not only logical thinking but also honest and sympathetic thinking. "Ethics helps us:—

1. To think straight and not to deceive ourselves.
2. To think clearly and not lose our heads.
3. To think sympathetically on many sides of a question."

(*Everyday Ethics,* p. 354)

These good habits may be formed when students are led again and again, in class discussion or in written papers, to ask and to answer questions about their own personal problems or about problems which they can be led imaginatively to face as their own. This method of teaching, which is akin to the case teaching long used in the Harvard Law School and in the Harvard Medical School, sets concrete situations before the student and then focusses attention on the methods of thought which he uses in analyzing these situations. For instance, in discussing cases in which the duties of courtesy or kindness seem to conflict with the duty of veracity, students are almost certain to assert sooner or later that "sometimes one simply *has* to lie." The conclusion follows that in such cases it cannot be wrong to lie since one cannot help it. This deeply rooted and fallacious habit of thinking can be exposed and its extirpation begun by inquiring why one *"has* to lie." Is it *physical necessity* like that which governs one's motions as one falls out of a window and perhaps injures a passer below? Obviously we are under no such compulsion when we tell a "polite lie" or philanthropically deceive a sick man about his condition—the students' favorite examples of the times when "one *must* lie." Is it then logical necessity such as prevents a man from eating his cake and having it too? Clearly not.

* Everyday Ethics, by Ella Lyman Cabot; Henry Holt & Co., 1906.
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Well then, what kind of necessity (not physical or logical) is it? By a little further questioning the students can be led to see that it is not *any* sort of necessity at all but an excuse. This can then be brought out more vividly by showing that it is when people are in need of a plausible excuse to cover up their discreditable actions that the plea of necessity is advanced. Necessity is the classical excuse:

(a) Of children: "I couldn't help it, mother. Charlie made me do it.

(b) Of diplomats: "The Imperial German Government therefore *finds itself obliged*"—to do what it in fact wants to do—to back up Austria in punishing Serbia, to violate Belgium, or what not. So America starts a rascally assault on Mexico and grabs Texas eighty years ago, not because we wanted Texas but because our "manifest destiny" *compelled* us. Necessity is always the language of diplomacy, as it is of the modern sex novels in which lovers are always guided by "ungovernable passions," by "irresistible desires," in other words by necessity. That this is all bunk the students soon perceive with a laugh that makes them a trifle clearer-sighted when they are next tempted to fool themselves with the hoary old "necessity fallacy" so popular with all who want a good excuse for doing what they know is wrong.

I am relating now one of my experiences or adventures in following my wife's example. This is the method and these are the ideals that I have pursued in one of my ethics courses at Harvard. The sort of drill in honest thinking which students can be led to give themselves as they write, talk and are criticized by their fellow students and by their teacher, tends steadily and by repetition to uproot habits of self-deception and to build habits of honest thinking. This is teaching ethics, largely self-teaching, not lecturing or reading *about* ethics.

BUT this is not the only, or in my experience the best way to teach ethics. Another educational adventure in the field of ethics has interested me very deeply during the past six years' work with Harvard undergraduates. I was led to it by remembering that the deepest and most permanent moral influences in my own life had been intimate contacts with people (living or dead) whom I intensely admired. Admiration itself, together with the understanding to which it leads, is capable of transfusing some of the hero's valor into his admirer. Is it not true in the lives of most of us that we have been helped most by people who said not a word to us about ethics, but who lived their lives close enough to us so that, as we watched and admired, often loved them, we began to feel their motives active in us? I believe that most of us have been kept as decent as we are, have been prevented from being worse than we are, because of a few people who never tried to influence us at all but whom we could not help being drawn to by love and admiration.

Following up this lead I have been conducting an experiment which is now called Social Ethics 16, The Appreciation of Personality. In this course I try to bring before the class personalities, living or dead, whom I strongly admire and whom I think my students can be led (through meeting them in class or through reading their biographies) to admire too. A man whose eyes and hands were destroyed many years ago by an explosion of dynamite, tells before the class the story of his accident, of his slow tortured recovery, of a morphine habit acquired and broken, of the struggle to learn to dress himself, feed himself, buy and sell, travel, earn his living without eyes or hands. I ask the reader to visualize in detail, as my students do, what this involves, to follow in imagination his economic success as a lecturer, his marriage, his travels back and forth across this continent alone and among strangers to give his "Shakespeare readings," his talk on "Optimism," and the other lectures by which he now supports himself very comfortably.

I do not point any moral or attempt any ethical adornment of this story. But I am sure that my students are the better (as I am), and not merely the more enlightened for having heard it. Almost as much they profit from reading and discussing the life of Pascal d'Angelo, son of Italy, the pick-and-shovel poet of New York, and the heroic struggle of Robert Scott to save his dying comrades on the slow and fatal journey

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back from the south pole. The contagion of these great personalities is the most effective teaching of ethics that I know. I do nothing but point to them and try to share my enthusiasm for their nobility and heroism, not by talking about their qualities but by making sure that their actual facts, deeds, words, land in the students' minds. It is a most exhilarating adventure and the most intense enjoyment (next to playing in a string quartette) that I know.

WITH these experiments in mind I have been greatly interested to watch the new explorations of the Boston School Committee in the attempt to teach ethics in the public schools, by a plan crystallized in a pamphlet called

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THE NATIONAL COMMITTEE FOR MENTAL HYGIENE, INC.—Dr. William H. Welch, honorary president; Dr. Charles P. Emerson, president; Dr. Frankwood E. Williams, medical director; Dr. Clarence J. D'Alton, executive assistant; Clifford W. Beers, secretary; 370 Seventh Avenue, New York City. Pamphlets on mental hygiene, mental and nervous disorders, feeblemindedness, epilepsy, inebriety, delinquency, and other mental problems in human behavior, education, industry, psychiatric social service, etc. "Mental Hygiene," quarterly, $3.00 a year: "Mental Hygiene Bulletin," monthly, $ .50 a year.

NATIONAL COMMITTEE FOR THE PREVENTION OF BLINDNESS—Lewis H. Carris, managing director; Mrs. Winifred Hathaway, associate director; Dr. B. Franklin Royer, medical director, and Miss Eleanor P. Brown, secretary; 370 Seventh Ave., New York. Objects: To furnish information, exhibits, lantern slides, lectures, personal service for local organizations and legislation, publish literature of movement—samples free, quantities at cost. Includes New York State Committee.

THE NATIONAL CONFERENCE OF SOCIAL WORK—Miss Gertrude Vaile, President; Ithaca, N. Y.; W. H. Parker, Secretary, 25 East Ninth St., Cincinnati, Ohio. The Conference is an organization to discuss the principles of humanitarian effort and to increase the efficiency of social service agencies. Each year it holds an annual meeting, publishes in permanent form the Proceedings of the meeting, and issues a quarterly Bulletin. The fifty-third annual meeting of the Conference will be held in Cleveland, Ohio, May 26-June 2, 1926. Proceedings are sent free of charge to all members upon payment of a membership fee of five dollars

NATIONAL COUNCIL OF JEWISH WOMEN—2109 Broadway, New York. Mrs. William D. Sporborg, Hawthorne Ave., Portchester, N. Y., pres.; Mrs. Estelle M. Sternberger, ex. sec'y. Promotes civic cooperation, education, religion and social welfare in the United States, Canada, Cuba, Europe.
Department of Immigrant Aid—799 Broadway. Miss Florina Lasker, chairman. For the protection and education of immigrant women and girls.
Department of Farm and Rural Work—Mrs. Elmer Eckhouse, chairman, 5 Columbus Circle, New York City.

NATIONAL LEAGUE OF GIRLS' CLUBS—Mrs. Fannie M. Pollak, president; Mary L. Ely, Educational Secretary. Non-sectarian and self-governing organization of working women's clubs for recreation and promotion of program in Adult Education. Vacation Camps. 472 West 24th St., New York City.

NATIONAL URBAN LEAGUE—For social service among Negroes. L. Hollingsworth Wood, pres.; Eugene Kinckle Jones, exec. sec'y; 127 E. 23rd St., New York. Establishes committees of white and colored people to work out community problems. Trains Negro social workers. Publishes "Opportunity"—a "journal of Negro life."

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION—Anna A. Gordon, president; Headquarters, 1730 Chicago Avenue, Evanston, Illinois. To secure effective enforcement of the Eighteenth Amendment, to advance the welfare of the American people through the departments of Child Welfare, Women in Industry, Social Morality, Scientific Temperance Instruction, Americanization and other allied fields of endeavor. Official publication "The Union Signal" published at Headquarters.

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THE SURVEY'S DIRECTORY

NATIONAL WOMEN'S TRADE UNION LEAGUE—Mrs. Raymond Robins, honorary president; Mrs. Maud Swartz, president; 311 South Ashland Blvd., Chicago, Ill. Stands for self-government in the work shop through organization and also for the enactment of protective legislation. Information given.

PLAYGROUND AND RECREATION ASSOCIATION OF AMERICA—315 Fourth Avenue, New York City. Joseph Lee, president H. S. Braucher, secretary. Special attention given to organization of year-round municipal recreation systems. Information available on playground and community center activities and administration

RUSSELL SAGE FOUNDATION—For the Improvement of Living Conditions—John M. Glenn, dir.; 130 E. 22d St., New York. Departments: Charity Organization, Delinquency and Penology, Industrial Studies, Library, Recreation, Remedial Loans, Social Legislation Statistics, Surveys and Exhibits. The publications of the Russel Sage Foundation offer to the public in practical and inexpensive form some of the most important results of its work. Catalogue sent upon request.

TUSKEGEE INSTITUTE—An institution for the training of Negro Youth; an experiment in race adjustment in the Black Belt of the South; furnishes information on all phases of the race problem and of the Tuskegee idea and methods; Robert R. Moton, prin.; Warren Logan, treas.; A. L. Holsey, acting sec'y, Tuskegee, Ala.

WORKERS' EDUCATION BUREAU OF AMERICA—Spencer Miller, Jr., sec'y; 476 West 24th St. A clearing-house for Workers Education.

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ETHICS AND EDUCATION

(*Continued from page* 345)

awarded to the Iowa Plan, a pamphlet of 46 pages, 5,000 copies of which were then printed for distribution in the United States and abroad, at the donor's expense.

This very comprehensive and valuable plan, however, was not the main basis of the Boston experiment of 1925. The Hutchins code was its most direct ancestor. This begins with a series of "laws" which "for the sake of our country's greatness" should be obeyed:

1. Self-Control (tongue, temper, thoughts, acts).
2. Good Health (hygiene, body and mind clean, skill, strength).
3. Kindness (in thought, word, act).
4. Sportsmanship.
5. Self-Reliance (courage, independence).
6. Duty (not shirking, living on others).
7. Reliability (no lie or theft).
8. Truth (vs. hasty prejudice, thoughtlessness, and the lie).
9. Good Workmanship.
10. Team Work (order, thrift, cheerfulness).
11. Loyalty (family, school, government, humanity).

The Boston plan accepted all these, merged No. 7 and No. 8, slightly rephrased some of the others, and added: "Obedience to duly constituted authority."

"Citizenship" is defined in a rather startling way as: "So living together that the best interests of the whole group are always furthered by thought, word, and deed." Under this definition a group of sailors on a vessel in the mid-Pacific or of arctic explorers at the North Pole might in their daily work be exercising the duties of citizenship. But of course citizenship is a convenient (because colorless and harmless) word. Character is more enlighteningly defined as "that which causes a life to be dominated by principle rather than by mere impulse or by circumstance."

In each grade a period of fifteen minutes daily at the opening of school is assigned for an ethical exercise. But in all the rest of the school work and play ethics is to be brought into action in relation to the subjects of the lessons and to the social life of the school. Not "talking about moral qualities" but providing that "the spirit of morality shall dominate the entire life of the school" is the aim.

This end is to be carried out chiefly through:

(1) *Student councils,* committees, scout groups, honor groups, badges, etc.

(2) *Appeal,* through story, personal experience, and current happenings met in the day's work.

(3) *Discussion* of stories and cases.

Bibliographies on the "law of health," the "law of kindness," etc. are furnished. These consist largely of biographies, stories of heroism, books on ethics, Bible extracts, poems, and hymns. A detailed year's plan for Grade VI has been printed (School Document No. 10, 1924) by the City of Boston. Similar plans for the other grades are in preparation.

PERHAPS the boldest venture in the Boston experiment is the expectation that grade teachers untrained in teaching ethics shall put this plan in execution at once. The success of this attempt has been forwarded by the institution of a monthly magazine edited by a committee of teachers themselves, and published by the Boston School Committee. The first number appeared in September, 1925, and from this magazine as well as from a member of the editorial board, a school principal and an old friend of mine, I have been given some insight as to the actual working out of the plan since September, 1925.

The teachers of each grade have been asked to write out a description of the most successful day's experiment in the teaching of ethics. From these descriptions the best are selected and handed in for publication in the monthly magazine which goes to all the teachers. The October number contains illustrations of how each of the eleven "moral laws" was actually carried out in some one of the eight grades. Thus we are shown in detail in this number of the magazine how

The	Law	of	Health	was	worked	out	in the Kindergarten.
"	"	"	Kindness	"	"	"	" Grade I.
"	"	"	Reliability (veracity)	"	"	"	" Grade II.
"	"	"	Team Work	"	"	"	" Grade III.
"	"	"	Self-Control	"	"	"	" Special Class.
"	"	"	Duty	"	"	"	" Grade IV.
"	"	"	Good Workmanship	"	"	"	" Grade V.
"	"	"	Self-Reliance	"	"	"	" Grade VI.
"	"	"	Sportsmanship	"	"	"	" Grade VII.
"	"	"	Loyalty	"	"	"	" Grade VIII.
"	"	"	Obedience	"	"	"	" Grade IX.

This selection is merely for illustration. Of course all the laws are to be applied in every grade. Names of contributors are not published.

LOOKING through the numbers of the magazine from October 1925 to April 1926 we find: (1) The words and music of original songs written by pupils to illustrate the Law of Self-Control and various other laws. (2) A group of brief dramas written by one of the children or worked out in cooperative authorship by a class. Each takes but a few minutes to act and each illustrates some "moral law." In one room "two or three duties were presented each morning" within the fifteen-minute period. Drama is also improvised under the teacher's guidance: "To enliven these discussions [of politeness and courtesy] I resorted to the children's love of dramatizing. I selected groups of children (Grade II) to portray everyday situations which require courtesy. The children suggested a common accident which occurs when a child, while running, collides with an elderly person carrying packages. The child picked up the package which had fallen to the ground, handed it to the elderly person, saying: 'I am sorry.' Several children brought toy telephones to school, which we utilized for 'telephone talks.' They 'called up' the man at the store, their aunt, their playmates, the doctor, and many more. We gave especial attention to politeness and courtesy in all this."* (3) We find a group of original poems on the various laws. (4) One teacher cooperated most admirably with the traffic policeman, an ethical authority known to all the school children outside school. "When a child has been disobedient to the traffic officer's commands, I have invited the officer to call, introduced him to the children as one of their friends, and we have all had a little friendly chat which has certainly borne good fruit."

(5) We find (in the October (*Continued on page* 351)

* Citizenship through Character, January, 1928, p. 13.

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CLASSIFIED ADVERTISEMENTS

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Address Advertising Department — **THE SURVEY** — 112 East 19th Street New York City

WORKERS WANTED

WANTED—two trained and experienced Jewish case workers for Family Welfare Agency. Address Jewish Aid Society, 242 North Bunker Hill Avenue, Los Angeles, California.

FIELD WORKER, young man for Jewish delinquency organization in large city near New York. College graduate preferred. Must have had case work experience with boys. 5493 SURVEY.

DIETITIAN in large school for boys in Eastern Pennsylvania. State age, experience, and salary expected. 5503 SURVEY.

WANTED: A Playground and Recreation worker for Nickerson Settlement House, Providence, R. I. New project with opportunity for initiative. Reply fully, stating experience, age, training, etc.

WANTED: For the months of July and August, a young man and young woman as Recreational Director respectively for boys and girls work. Both must be good swimmers. Apply Superintendent, Home for Crippled Children, Newington, Connecticut.

WANTED: A woman as assistant in the home department. Must have had experience in both girls and boys work. Apply Superintendent, Home for Crippled Children, Newington, Connecticut.

TRAINED and experienced family case worker to engage in family rehabilitation. Apply Family Welfare Bureau, Court House, Columbus, Georgia.

WANTED—two resident workers for social center, newly built, well equipped house. Please state age, training, experience, communicate Mrs. D. S. Loventhal, Nashville, Tennessee Section Council Jewish Women.

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SECRETARY to Head Worker of New York Settlement. Experienced stenographer and bookkeeper, college graduate preferred. Interesting position for adaptable young woman. 5492 SURVEY.

MANAGER for residence in New York Settlement beginning July first. 5480 SURVEY.

OCTOBER FIRST; two thoroughly qualified men for evening work in New York Settlement. First, experienced gymnasium director knowing basket-ball. Second, mature leader for experimental work with self-governing groups. 5478 SURVEY.

WANTED for summer months: Well educated young woman with thorough knowledge of playground and handwork. Resident position, New York Settlement. 5463 SURVEY.

WANTED: In a Philadelphia Hospital a Social Worker with good educational background and experience in case work. Hospital experience not necessary. 5406 SURVEY.

COOPERATIVE PLACEMENT SERVICE. Social workers, secretaries, superintendents, matrons, housekeepers, dietitians, cafeteria managers. The Richards Bureau, 68 Barnes Street, Providence, R. I.

GRADUATE NURSES, dietitians, laboratory technicians for excellent hospital positions everywhere. Write for free book now. Aznoe's Central Registry for Nurses, 30 N. Michigan Ave., Chicago, Illinois.

WANTED MALE SUPERINTENDENT or assistant superintendent, Home for fifty truant boys in Philadelphia. Write Jas. C. Lafferty, 121 Chestnut Street, Phila., stating previous experience and references.

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THE UNITED JEWISH CHARITIES OF HARTFORD, have a position open for a Superintendent. They require an experienced Social Worker, one who has a knowledge of Yiddish. Applicant should state full particulars as to experience, age, qualifications, also salary desired. Applications will be treated confidential. This organization being a member of the Hartford Community Chest, the Superintendent will be not be required to devote any time towards raising funds. United Jewish Charities, Hartford, Conn.

BOYS' WORKER in Boston Neighborhood House to supervise clubs and gymnasium. Resident position, open on or before Oct. 1. Full or part time. 5504 SURVEY.

WANTED: For summer months, from now until September 1st, qualified young woman with knowldge of recreation work for girls and young women, resident position. Address: The Irene Kaufmann Settlement, 1835 Center Avenue, Pittsburgh, Pa.

SUPERINTENDENT for cottage plan child-caring institution. Must be a good administrator and experienced in dealing with problem children. State qualifications, experience, references. Address President, Jewish Children's Society, 109 E. Redwood St., Baltimore, Md.

WOMAN, thoroughly trained for work with children of kindergarten-primary age in settlement nursery, Resident preferred. Position open August first. 5479 SURVEY.

SITUATIONS WANTED

YOUNG WOMAN, university graduate B. A. M. A. desires summer position as traveling tutor or companion. 5505 SURVEY.

MIDDLE-AGED WIDOW, with eight years experience as manager of family hotel, seeks institutional position as housemother. 5508 SURVEY.

WOMAN, college graduate, about two years experience in Travellers Aid and family work, speaks French, German, Spanish and Italian. Desires to make change. 5470 SURVEY.

SUPERINTENDENT, thoroughly experienced executive and organizer, pleasant personality, highest credentials. For children, old folks or convalescents. 5482 SURVEY.

TEACHER, thirty-eight, also graduate nurse, interested in progressive education, wants occupation during the summer, possibly permanently. Would like to travel. Will go as companion or in charge of a child. 5472 SURVEY.

MAN desires parole or research work with organization or institution governing delinquent or mentally deficient boys. 5510 SURVEY.

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EXECUTIVE wants position with progressive agency which can benefit by his broad training, experience, and research ability.
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POLISH worker with four years' miscellaneous case and group work experience also interpreting in medical clinic cases, wishes position. Good references 5468 SURVEY.

COLORED MAN, Columbia A.M. in Psychology desires social work with boys beginning June 15. 5497 SURVEY.

EXECUTIVE position in social institution desired by college graduate, thirty, married, who has had five years experience in social work. Well educated, a man of vision, high ideals, and executive ability. 5485 SURVEY.

EXPERIENCED Social Worker desires position as Superintendent in children's institution. 5453 SURVEY.

MARRIED COUPLE, experienced workers with delinquent and mentally defective children will be available September first. 5509 SURVEY.

EXPERIENCED Jewish Executive (married) desires superintendency of a child caring organization. Wife able girls worker. Highest credentials. Box 5501 SURVEY.

INSTITUTIONAL position wanted by Jewish Social Worker with teaching experience. Phone Garfield 1047 during convention in Cleveland or 5502 SURVEY.

EXPERIENCED settlement headworker, with broad social vision, would like connection where qualifications and experience will find expression in expansion of work. 5500 SURVEY.

COLLEGE MAN, several years experience business, farming, teaching, thorough knowledge French, Spanish, English, desires position. 5499 SURVEY.

SOCIAL WORKER twelve years experience desires settlement or institutional work with children. Available June 15th. 5511 SURVEY.

YOUNG WOMAN, competent social worker, experienced in family case work, recreation and social activities—available for Fall or immediate connection. Out of town position no object. 5514 SURVEY.

JEWISH WOMAN, former school teacher and orphanage girls' supervisor, desires light employment. Address 5515 SURVEY.

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CHICAGO STANDARD BUDGET FOR DEPENDENT FAMILIES (Revised). Chicago Council of Social Agencies, 308 North Michigan Avenue, Chicago. 25c per copy.

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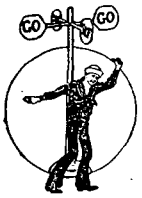

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Berkshire Cottage to rent furnished; 100 miles from New York in Falls Village, Conn. Easily accessable. Electricity, bath, glorious view, real country, near Housotanic River. Terms $80.00 a month. Write Horace Groff, Mt. Berry, Georgia.

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number) a group of one minute speeches on self-reliance written in the regular English class and delivered in the fifteen-minute period at the beginning of school. The speakers were called "minute men." (6) We find brief narratives written by children out of their own experience. For example, to illustrate "team work" we read:

My uncle has a store on Lowell St. One girl in the store takes the money. Another girl fits the coats on the customers. Another changes the coats if they do not fit. My uncle directs them and all work together their best for him and his business. One for all and all for one makes team work.

When I was walking through Cambridge St. I saw some men digging. They were all helping to make the street wider. There was a foreman to help them. He must know a lot about widening streets.

(7) *Pictures,* cut from Sunday papers, drawn from the Public Library set of Dutch pictures, and from other sources including the children's own hands. There are also lists of slogans, acrostics, pageants, "memory gems," and topics for discussion.

That parents appreciate the teachers' effort is shown by such letters as these:*

I think the work you are doing is a great help to my children. It teaches them good habits and how to control themselves. It makes them self-reliant and able to think for themselves.

I think my daughter is becoming much more reliable at home doing little tasks and helping with the baby without being told, which helps me with my work and makes everything much more pleasant.

To me one of the most interesting points in this Boston Plan for Ethical Teaching is that it is worked out (a) in a city wherein the Roman Catholic citizens largely outnumber the Protestants and the Hebrews and (b) under a Roman Catholic superintendent of schools. It has often been said that the Catholic Church is opposed to any teaching of ethics divorced from the teaching of Catholic Christianity. The adoption of the Boston Plan appears to prove the contrary. Religion is here associated with the ethical teaching through the singing of hymns such as America, The Lord Is My Shepherd, O Worship the King, Jerusalem the Golden, and Abide with Me. (Secular songs such as Men of Harleck, Home Sweet Home, and Old Folks at Home are also recommended.) But this is not the religion of any single division of Christianity.

Bible reading is also permitted in the five-minute period 9 to 9:05 immediately preceding the fifteen minutes set apart for ethics. This too is of course a non-sectarian exercise and, with the hymns, tends to show that we have not pushed religion altogether out of the Boston schools today but have agreed in practice that religion is greater than any of its sects or divisions.

TO me this plan of ethical teaching in the Boston public schools is an interesting adventure on the borderland of ethics and education. Though the plan has only been in operation since September 1925, I know from personal experience that some at least of the teachers are entering into it with great zest and intelligence, and from what I have seen of public school teachers in general I believe that the great majority of them will welcome it as an elaboration and extension of something that they have always been doing, although it has not always been called "citizenship through character development." Under the attrition of use, this cumbrous phrase is sure to be abbreviated, and the simple word "ethics" is likely to remain. For although there is an advantage in using at the outset a harmless and neutral word like "citizenship," the attempt to stretch this word to cover duties within the family, the church, and the school is likely to break down. We are left then with ungrammatical monstrosities like Character Development or Character Education. These too I think we shall come to discard not so much because we care for good English as because we want to save time. "Ethics" sounds less "goody-goody" and less threatening than "morals" or "virtues," and so I think it has a good chance to survive.

But will the Boston Plan itself survive? Will the experiment, now (May, 1926) scarcely seven month old, prove successful? I believe that it will. With the modifications, extensions, and retractions that use is sure to bring to this young sprout, I believe that the new energy of 1914, which brought into existence the Hutchins Code (1917), the Iowa Plan (1922), and was distributed in 1925 into the activities of Boston teachers and Boston school children, will continue in circulation, and that within a few years we shall be amazed to think that prior to 1925 there was a period when we foolishly tried to educate youth without teaching ethics in the public schools.

I take it that most of us are led or driven to work out our ethics through experiences which rouse us to reflect, to systematize, and clarify our ideas about what is right and what is wrong in concrete life situations. So in my work with Harvard students I am applying on the campus some of these same principles which draw out children. I try in class to recall to the boys experiences lying latent in their minds, or to make vivid such experiences of my own as have taught me something. What the students learn is not my ideas about their experiences or about my experiences, but their own ideas, their best interpretations of what we rake up together in class out of their memories or out of mine. Of course the students also hear what I think about these matters; but I doubt if they remember much of it. What sticks is the result of their own reflections—not very prolonged or profound, but enough to make some impression.

Now and then after I have been discussing problems of veracity with a class, some member of it comes to see me about a difficulty of his own. Shall he tell the truth in this particularly complicated and embarrassing situation in which he finds himself? Shall he join this very exclusive club, membership in which involves the apparent acceptance of standards which he does not believe in? Has he (under conditions named) the right to break off his engagement in marriage? This sort of discussion in which, like most doctors, I have had some experience, sometimes leads on to lasting friendships in which I learn much needed lessons about student psychology and about my job as a teacher.

BUT, you may ask: Is the study of ethics rejected by all except one special type of college student?

No. I think it is a fairly representative group of men who elect social ethics at Harvard, a fair sample of the extraordinarily heterogeneous group of men who now come to college. Various racial stocks, various home backgrounds, men who intend to study and men who come to Harvard for a "country club" existence, all sorts elect social ethics, usually at a friend's suggestion. Some of them like ethics when they finally find out what it is. A few are bored. Those who like it are generally pleased because they find that it belongs to that group of college studies which aim chiefly to make men think rather than to store their memories with important facts. Many students don't like what they call "memory courses." Some of these men don't want to be made to think either, though they have no objection to *talking,* or to writing down, casually and thoughtlessly, what they find on the surface of their minds. But there remains a fraction who really like to use their minds and are interested in courses which encourage this.

One of the surprises of teaching at Harvard is this: a good many students consult me (gratis) about their health. Such visits usually bring up some talk about the boy's home affairs, his doings in vacations, his friends, and his interests outside college studies. I get to know him a little. Then a perfectly unexpected result is apt to occur. He begins to do better work in the classroom. Why? Our acquaintance outside class usually does not touch on his studies in any way. I never urge him to study or try to improve his habits of work. Why then do I see in most cases a striking gain in his class work after a few talks about his health? I do not know. But I have seen it happen often enough to be sure that it is not coincidence.

* Citizenship through Character Development, March, 1926, p. 31.

ETHICS AND EDUCATION
(*Continued from page* 347)

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What about Cancer?

THE SHAM MYSTIC

Scattered all over the country are cruel imposters who claim to have the ability to cure cancer.

The old Indian woman who pretends to heal by occult rites is less dangerous than the crooked institutions and individual practitioners who advertise that their secret knowledge and mysterious "treatments" will cure this dread disease.

THERE is good news about cancer. In many instances it can be prevented and if treated in its early stages it can be eradicated. Sometimes it can be successfully removed, even when it has progressed beyond the early stages. It does not break out in another place when the removal is complete.

A cancer in the body is like a weed in a garden. It begins in one spot as a small growth. Get rid of it immediately and *entirely*.

Not Hereditary—Not Contagious

Do not imagine that because someone in your family died of cancer, you are doomed. In some families the tendency toward cancer seems to be hereditary, but the disease itself is not.

Cancer is not contagious. To avoid those who are suffering from this disease is as stupid as it is cruel. There is not a single authenticated record of any person having contracted the disease through association with a patient.

Be on the watch for the first signs of cancer. Do not neglect any strange growth. Be suspicious of all abnormal lumps or swellings or sores that refuse to heal. Look out for moles, old scars, birthmarks or warts that change in shape, appearance or size. Ill-fitting dental plates, jagged or broken teeth may cause cancer. Continued irritation of any part of the body is often the beginning of trouble.

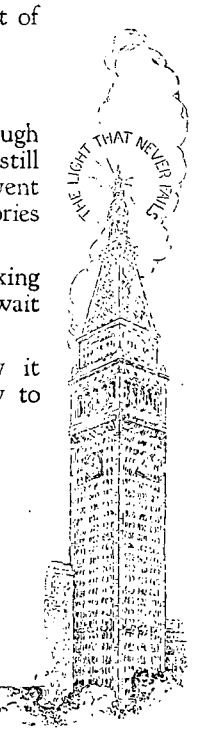
The failure of internal organs to function normally, or an unusual discharge from any part of the body may be a sign of cancer.

Above All—Act Promptly!

The greatest scientists of the world, though they have searched for years and are still searching, have not found a serum to prevent cancer or drugs to cure it. The great victories have come from surgery, X-rays or radium.

If you suspect cancer do not wait, thinking that the trouble will clear up. Do not wait for pain. In the beginning there is no pain.

Spread the good news about cancer—how it can be recognized in its early stages—how to get rid of it. Help to save lives.



Almost as many people over 40 die of cancer as of pneumonia, tuberculosis and typhoid fever combined. If—and when—cancer is successfully brought under control, the cost of life insurance will be reduced.

By dealing openly and frankly with cancer, by learning to recognize first symptoms, by acting promptly when it is discovered and, most important, by having thorough physical examinations annually or oftener, the cancer death rate can be materially reduced.

We shall be glad to mail to anyone interested, a leaflet on cancer entitled "A Message of Hope".

HALEY FISKE, *President.*

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